81st Year — זכרון — סֵפֶר — Estd 1841.

The Jewish Chronicle

THE ORGAN OF BRITISH JEWRY.

81st Year.

FRIDAY, FEBRUARY 10 1922
SHEBAT 12, 5682

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THE PREPAID CHARGE

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The above charge includes a summarised insertion of all Birth, Betrothal, Marriage, and Death announcements in the following THURSDAY'S *issue of the*

JEWISH WORLD.

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NOTICE.

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Births.

BARNETT.—On the 6th of February, at 79, Cathedral-road, Cardiff, to Mr. and Mrs. Leslie Barnett (née Miriam Latner), a daughter.

COHEN.—On the 2nd of February, at 10, Durley-road, Stamford Hill, to Hannah (née Myers), wife of Alec Cohen, a son. Brith Milah Sunday, February 12th, at 12 o'clock. No cards.

COHEN.—On the 6th of February, at 26, Shore-road, Hackney, to Mr. and Mrs. George Cohen (née Jennie Lubell), a son. Brith Milah Monday next, 2.30 p.m. No cards.

FAIRMONT.—On the 3rd of February, to Mr. and Mrs. D. Fairmont (née Rose Kutas), of 78, King Edward-road, Hackney, a son.

HARRIS.—On the 7th of February, at Kobe, Japan, to Julia, wife of Oscar M. Harris, a daughter.

JAFFE.—On the 4th of February, at the Nursing Home, 12, St. John's-road, Brixton, to Mr. and Mrs. Isidore Jaffé (née Raie Margrette), a daughter.

MENDOZA.—On the 3rd of February, at the "Mason's Arms," Watney-street, E., to Mr. and Mrs. H. Mendoza, a daughter. No cards.

PEREZ.—On the 3rd of February, at 2, Dartrey-terrace, World's End, Chelsea, to Mr. and Mrs. L. Perez (née Julia Abrahams), a son. Brith Milah on Sunday.

WOOLF.—On Sunday, the 5th of February, to Mr. and Mrs. Henry Woolf (née Hettie Winfield), a son.—4, Wilderton-road, Stamford Hill.

Barmitzvah.

BRAHAM.—Reginald, son of Mr. and Mrs. D. Braham, 2, Park-lane, Norwich, will read a portion of the Law at the Norwich Synagogue, on Saturday, February 18th.

Barmitzvah.—*(Continued.)*

COHEN.—Jack, eldest son of Mr. and Mrs. H. Cohen, of 11, Grove-road, Bow, will read כפטר and the המטר on Saturday, February 18th, at the East London Synagogue, Stepney Green, E. Relatives and friends kindly accept this, the only intimation. "At Home" Saturday.

FABER.—Harry, only son of Mr. and Mrs. H. Faber, will read a portion of the Law, פרשת בשלח, on Saturday, February 11th, at the Wrottesley-street Beth Hamedrash, Birmingham. "At Home" Saturday and Sunday.—55, St. Lukes-road, Birmingham. All friends invited.

ROSEMAN.—Louie, eldest son of Katie and the late Joseph Roseman (late of Edmonton, Canada), will read a portion of the Law and Maftir at the Synagogue, Plymouth, on Saturday, February 18th. Reception at 30, Union-street, Stonehouse, Plymouth, on Saturday and Sunday, from 3 to 7. No cards.

SILMAN.—Louis, eldest son of Mr. and Mrs. Reuben Silman, 22, Grange-avenue, Chapeltown, Leeds, will read a portion of the Law יתרו at the Great Synagogue, Belgrave-street, on Saturday, February 18th.

Engagements.

ALEXANDER : WIENER.—Rae, daughter of the late Mr. and Mrs. Barnet Alexander, of Sheffield, to Harry Wiener, of Dublin.

BERNSTEIN : LEON.—Dora, younger daughter of Mr. and Mrs. I. J. Bernstein, of 25, Albany-road, Harringay, N.4, to Maurice, son of Mr. and the late Mrs. Myer Leon, of Bulawayo, S. Africa.

COHEN : FOX.—Jeanette (Jennie), elder daughter of Mr. and Mrs. A. Cohen, of 14, Ramsden-terrace, Leeds, granddaughter of Mrs. Goodman and the late Lewis Goodman, to David, eldest son of Mr. and Mrs. L. Fox, of "Fairlawn," Ladywood-road, Leeds.

DEICHOWSKY : COHEN.—Sarah Ida, eldest daughter of Mr. and Mrs. B. L. Deichowsky, of 155, Sandringham-road, E.8, and granddaughter of the late Rabbi A. Werner, to Frank, second son of Mr. and Mrs. H. L. Cohen, of 53, Brighton-street, Wallasey.

GREENBERG : QUENTNOR.—Dora, daughter of Mrs. and the late Mr. M. Greenberg, 1, Bishopsgate-street, Birmingham, to Jack, son of the late Mr. and Mrs. N. Quentnor, of London.

KATZ : LESSER.—Gaby, eldest daughter of Mr. and Mrs. M. Katz, of 11, Morris-street, E.1, to Louis, only son of Mr. and Mrs. S. Lesser, of 115, Cable-street, E.1.

LEVY : WOOTLIFF.—Netta, only daughter of Mr. and Mrs. Wolff Levy, 32, Linnæus-street, Hull, to Leonard, eldest son of Mr. and Mrs. Jacob Wootliff, 69, Glover-street, Leeds.

MOSS : BLOOM.—Lily, third daughter of Mr. and the late Mrs. Moss, Dunham House, Great Clowes-street, Manchester, to Hyman, second son of Mr. and Mrs. S. Bloom, Vivian House, Panton Road, Hoole, Chester.

Engagements.—*(Continued).*

NISSENBAUM : LAZARUS.—Essie, eldest daughter of Mr. and Mrs. Victor Nissenbaum, 40, Newick-road, Clapton, to Maurice, eldest son of Mr. and Mrs. John Lazarus, 13b, Hyde Park-mansions, N.W.

OTTO : PAUL.—Raie, youngest daughter of Mr. and Mrs. E. Otto, of 185/6, Lambeth-walk, S.E.11, to Arthur Norman, eldest son of Mrs. and the late Mr. I. Paul, of 42, Grafton-street, Mile End, E.1.

Forthcoming Marriages.

SHIFFERBLATT : GOLDSTEIN.—The marriage will take place on Thursday, February 16th, at Central Synagogue, Great Portland-street, London, at 12 o'clock noon, of Florrie, daughter of Mr. and Mrs. Philip Shifferblatt, 58, Gordon-mansions, W.C. 1, and Abraham (Abe), son of Mr. Michael Goldstein, and the late Mrs. Bessie Goldstein, of Cape Town, South Africa. South African papers please copy.

VOLESHIN : LEBOFF.—On Wednesday, the 15th of February, at the Bethnal Green Great Synagogue, Betty, youngest daughter of Mr. and Mrs. A. Voleshin, of 57, Whitechapel-road, E.1, to Harry, third son of Mr. and Mrs. S. Leboff, of 19, Virginia-road, Shoreditch. American papers please copy.

Marriages.

FREEMAN : SMULIAN.—On the 2nd of February, at the Hampstead Synagogue, Dennington Park-road, by the Rev. Maurice Rosenbaum, uncle of the bride, assisted by the Rev. A. A. Green and the Rev. W. Stoloff, Lottie, eldest daughter of Mrs. Lawrence Freeman, of "Beaumaris," Bracknell-gardens, Hampstead, to Maurice, youngest son of Mr. and Mrs. Phillip Smulian, of 117, Brondesbury-road.

HENOCHSBERG : LEON.—On the 30th of January, Henry Henochsberg, to Maude Leon (widow of the late Myer Leon), both of Johannesburg.

HENRY : LION.—On the 31st of January, 1922, at the Charing Cross Halls, Glasgow, by the Rev. E. P. Phillips, Bessie, eldest daughter of Mrs. and the late Mr. N. Henry, of 2, St. Mary's-place, Glasgow, to Oscar, third son of Mr. and Mrs. J. Lion, of 100, Broadhurst-gardens, Hampstead, London.

HENRY : PHILLIPS.—On the 31st of January, 1922, at the Charing Cross Halls, Glasgow, by the Rev. E. P. Phillips, Raynie, third daughter of Mrs. and the late Mr. N. Henry, of 2, St. Mary's-place, Glasgow, to Albert, eldest son of Mr. and Mrs. Max Phillips, of 124, Bothwell-street, Glasgow.

Silver Weddings.

WEBBER : BENNING.—On the 12th of February, 1897, at the Great Synagogue, by Rabbi Dr. B. Salomon, assisted by the Revs. H. Newman and H. Levin, Leah, second daughter of the late Mr. and Mrs. Webber, of Manchester, to Maurice, second son of Mr. and the late Mrs. Benning, of Poland.—"Norwood," Broughton Park, Manchester.

Silver Weddings.—*(Continued).*

SLERR : MANN.—On the 10th of February, 5657 - 1897, at the East London Synagogue, Sarah Slerr to Jack Mann, 4, Fournier-street, Spitalfields, E.

Diamond Wedding.

Mr. and Mrs. Saul Salomons will be pleased to see their relatives and friends on Sunday, February 12th, 1922, from 3 to 6 p.m., at 63, Stepney-green, E. 1, on the occasion of their Diamond Wedding.

Deaths.

BERNSTEIN.—On ד׳ שבט 2nd February at 4, Lily House, Brick-lane, Rabbi Lewis Bernstein, aged 79, dearly beloved father of Mrs. Annie Lipshitz, Eastern-avenue, N.Y.; Henry, 44, Green-lanes; Gershon, Hulsted-street, Chicago; Woolf, Acorn-street, Springfield, Mass.; Mrs. Sarah Silman, 17, Evering-road, Stoke Newington; and Mrs. Naomi Argoosh, Hasting-street, Chicago. Deeply mourned by his heartbroken children, daughters-in-law, grandchildren, and great grandchildren. May his dear soul rest in peace.

COHEN.—On the 6th of February, at 1a, Northwick-terrace, N.W. 8, the infant son of Mr. and Mrs. Alex J. Cohen, aged 3 weeks.

FREDMAN.—On the 27th of January, at 69, Tracy-street, Plymouth, Rachel, relict of the late Jacob Fredman, of Devonport, in her 83rd year. Beloved mother of Mrs. Lippman, 37, Craddock-street, Cardiff; Mr. Samuel Fredman, Johannesburg; Mrs. Simpson, Buffalo; Mrs. Symons, Cleveland; Mrs. Cohanham, Plymouth; Mrs. Simmons, Manchester, and the late Joseph Fredman, Johannesburg. Australian and American papers please copy.

(*Continued on page 2.*)

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Deaths.—*(Continued).*

JACOBS.—On Shabbos, the 4th of February—6th Shebat, 5682, Rose, the dearly beloved wife of Davis Jacobs, of 124, Mile End-road, and loving mother of Minnie, Francis, and Moss. May her dear soul rest in peace.

JACOBS.—On Shabbos, the 4th of February, 1922—6th Shebat, 5682, Rose, the dearly beloved mother of Henry Jacobs, of 19, Quebec-avenue, South-end-on-Sea. Deeply mourned by her sorrowing son, daughter-in-law Rose, and grandchildren. *Shiva*, 124, Mile End-road, E. May her dear soul rest in peace.

JACOBS.—On Shabbos, the 4th of February—6th Shebat, 5682, Rose, the dearly beloved mother of Ben Jacobs, of 30, Spurstowe-road, Hackney. Deeply mourned by her sorrowing son, daughter-in-law Sadie, and grandchild. *Shiva*, 124, Mile End-road, E. May her dear soul rest in peace.

JACOBS.—On Shabbos, the 4th of February—Shebat 6th, 5682, Rose, the dearly beloved mother of Simon Jacobs, of 2, Halifax-street, Whitechapel. Deeply mourned by her sorrowing son, and daughter-in-law Fanny. *Shiva*, 124, Mile End-road. May her dear soul rest in peace.

JACOBS.—On Shabbos, the 4th of February, 1922—6th Shebat, 5682, Rose, the dearly beloved mother of Leah Marks, of 192, Devonshire-street, Mile End. Deeply mourned by her sorrowing daughter, son-in-law Phil, and grandchildren. *Shiva*, 124, Mile End-road. May her dear soul rest in peace.

JACOBS.—On Shabbos, the 4th of February, 1922—6th Shebat, 5682, Rose, the dearly beloved mother of Annie Hart, of the "Tyssen Arms," Dalston-lane, E. Deeply mourned by her sorrowing daughter, son-in-law, Mike and grandchildren. *Shiva*, 124, Mile End-road. May her dear soul rest in peace.

JACOBS.—On Shabbos, the 4th of February, 1922—6th Shebat, 5682, Rose, the dearly beloved mother of H. Jabobs, of the Golden Lion Hotel, Bexley Heath, Kent. Deeply mourned by her sorrowing son, daughter-in-law, Rose, and grandchild. *Shiva* at 124, Mile End-road, E. May her dear soul rest in peace.

JACOBS.—On Shabbos, the 4th of February, 1922—6th Shebat, 5682, Rose, the dearly beloved mother of Sarah Hanreck, of 59, West Ham-lane. Deeply mourned by her sorrowing daughter, and son-in-law, George. *Shiva*, 124, Mile End-road. May her dear soul rest in peace.

JACUBS.—On Friday, the 3rd of February, at 7, Marmaduke-street, Liverpool, Myer Jacubs, aged 64. Deeply mourned by his son, daughters, relatives, and friends. God rest his soul in peace. Amen.

JOSEPHS.—On the 2nd of February, at 7, Westoe-crescent, South Shields, Fanny, dearly beloved wife of Lazarus Josephs. Deeply mourned by her devoted husband, sons, daughters, sons-in-law, daughters-in-law, grandchildren, relatives and friends. May her dear soul rest in peace. American papers please copy.

JOSEPHS.—On Thursday, the 2nd of February, at Westoe-crescent, South Shields, Fanny Josephs, the dearly beloved sister of Mrs. J. Levy, 44, Leazes-terrace, Mrs. F. Gottliffe, 196, Osborne-road, and Mrs. D. Josephs, 23, Queen's-terrace, Newcastle-upon-Tyne. May her dear soul rest in peace.

KEPPER.—On the 5th of February, at 28, St. Thomas'-road, Hackney, Mark, beloved husband of Edith, and son of Mr. and Mr. S. M. Kepper, of 50, Linthorpe-road, Stamford Hill. Prayers each evening at 55, Linthorpe-road.

KROTOSKI.—On the 17th of January, 1922, at 25, Sillwood-road, Brighton, Annie (née Sampson), dearly beloved wife of Aaron Krotoski, and darling sister of Leah Davis, 6, Ferncliff-road, Dalston. Deeply mourned by all relatives. God rest her dear soul.

LEIGH.—On the 6th of February, Esther (Hettie), wife of Claude M. Leigh, only daughter of Mr. and Mrs. C. Boss, and sister of Mark, Edward, Albert, Philip, and Ernest Boss. *Shiva* at Flat 1, 2, Acol-road, West Hampstead.

Deaths—*(Continued).*

LYONS.—On Wednesday, the 1st of February, at 89, Fordwych-road, Brondesbury, Jennie, the dearly beloved daughter of the late Esther and John Lyons. Deeply mourned by her sisters, brother, and sister-in-law, relatives and friends. May her dear soul rest in peace.

MORRIS.—On the 4th of February, at a nursing home, Jack (Doddy) Morris, darling loved husband of Sadie Morris (née Van Boolen), and brother of Sam and Sidney Morris. Deeply mourned by his heartbroken wife and son "Bertie," and brothers. May his dear soul rest in peace. *Shiva* at 74, Merchant-street, Bow, E. 3.

RICHARDSON.—[By cable.]—On the 31st of January, at Port Elizabeth, South Africa, Kaufman Richardson. Deeply mourned by his sorrowing wife and children and a large circle of friends.

SASSIENIE.—On Tuesday, the 7th of February, at 8, St. Phillip's-road, Dalston, E. 8, Moses Sassienie, in his 90th year, to the inexpressible grief of his sons, daughters, sons-in-law, daughters-in-law, grandchildren, great grandchildren, relatives and friends. Dearly beloved father of Jack, 8, St. Phillip's-road; Leon, 6, Eagle-avenue, Tottenham; Walter Walters, 79, Church-road, Hove; Dinah Hart and Sarah Manhood, 37, King's Block, Stoney lane; Annie Winston, 12, Alvington-crescent, Dalston. *Shiva* at above addresses. May his dear soul rest in peace. Amen.

SHINEGOLD.—On the 6th of February, at 194, Rothschild-buildings, E., Bella Shinegold. Mourned by her husband, sons, daughters, sons-in-law, daughter-in-law, grandchildren, relatives, and friends.

SIMON.—On the 29th of January, suddenly, at Rushford-street, Middlesbrough, Fruma, beloved wife of Benjamin Simon. Deeply mourned by her sorrowing husband and children Leah, Nathan, Jacob, Cissy, Rosa, Joseph, of Farnworth; Max, South Shields; brother, Jacob Myers, Hampstead; son-in-law, daughters-in-law, and grandchildren.

SIMONS.—On the 2nd February, at 18, Warwick-street, Glasgow, David Simons. Deeply mourned by his sorrowing wife, sons, daughter, daughters-in-law, grandchildren, relatives and friends. God rest his dear soul in everlasting peace. American papers please copy.

SILVERSTONE.—On the 1st of February, 1922, at 24, Johnston-terrace, Keyham, Devonport, Plymouth, Esther, aged 71 years, the dearly beloved wife of Myer Silverstone, and devoted mother of Ellen, Rebecca, Augusta, Sara, Louis, Abraham, Harry, Arthur, and beloved sister of Mrs. A. Tuchman, Birmingham. Deeply mourned by her sorrowing sons, daughters, sons-in-law, daughters-in-law, grandchildren. May her dear soul rest in peace. Amen. *Shiva* at 24, Johnston-terrace, Keyham, Devonport, Plymouth.

SOLOMAN.—On the 2nd of February, 1922, Maria Solomon, of 124, New City-road, Glasgow, last surviving daughter of the late Mr. and Mrs. Nathaniel Saul Soloman, of London. Deeply regretted by her nieces and nephews. God rest her soul.

STATMAN.—On the 2nd of February, at 28, Carlton-vale, N.W., Alfred beloved son of Mrs. A. Statman and the late Aaron Statman; also beloved brother of Mrs. S. Rosenbaum, 416, Mare-street, Hackney; Mrs. M. Wetstein, 23, Fairholt road, N.16; and G. Statman, 14, Callcott-road, Brondesbury, N.W. Deeply mourned.

SUNSHINE.—On Friday, the 3rd of February, 1922—corresponding with 5th Shebat, 5682—at the Nursing Home, 46, Amhurst-park, N. 16, Judah, the dearly beloved husband of Flora Sunshine, of 9, Springhill, Clapton Common, E. 5, aged 59. Deeply mourned by his heartbroken wife, daughter, Mrs. Harry Lewis, sons Louis and Leslie, son-in-law, grandson, sisters-in-law, brothers-in-law, and a large circle of friends. Gone from our midst, but ever from our minds. God rest his soul in everlasting peace.

VALENSKY.—On the 3rd of February, Joseph Valensky. Deeply mourned by his only son, Mark, daughter-in-law, and grandchildren.—3, Turley-street, Queen's-road, Cheetham, Manchester.

Deaths—*(Continued).*

SYMONS.—On the 4th of February, at 6, Bow-road, E. 3, Kate, dearly beloved wife of the late Isaac Symons, mother of Mrs. Annie Simmonds, 6, Bow-road, E. 3; Mrs. Rose White, 376, Mile End-road, E. 1; and Mr. Simeon Symons, Johannesburg, S.A. Deeply mourned by her daughters, son, sons-in-law, grandchildren, and great-grandchildren, relatives and friends. *Shiva* at 376, Mile End-road, E. 1. May God rest her dear soul in peace. South African papers please copy.

In Memoriam.

ABRAHAMS.—In loving memory of Rosea, the beloved wife of Alderman M. Abrahams, J.P., "The Hollies," Grimsby, who departed this life February 6th, 1920—Shebat 17th, 5680. Never to be forgotten by her sorrowing husband and children, Mrs. Leah Levinson, Mrs. Florrie Manham, Mrs. Hinney Lewenstein, Mrs. Gertrude Harris, Mrs. Elsie Sideman, Celia, Isidore, Lewis, and Victor Charles, sons-in-law, daughter-in-law, and grandchildren. Sadly missed. May her dear soul rest in peace.

BENJAMIN.—In devoted memory of our dear husband and father, Ellis Benjamin. God rest his dear soul.—Sadie and Isobel, Westcliff.

COHEN.—In loving memory of our darling mother, Phoebe, who passed away January 30th, 1918. Ever mourned and missed by her devoted daughters, Rose, Jessie, and Julia. God rest her dear soul.

DAVIS.—In unfading memory of our beloved father, Morris Davis, who departed this life, Shebat 10th, 5672. Deeply mourned by his sorrowing children.—9, Elizabeth-street, Cheetham, Manchester.

EMANUEL.—In ever loving memory of our darling wife and mother, Elizabeth Emanuel, who passed away on January 22nd, 1921, corresponding with Shebet 13th, 5681. God rest her dear soul in peace. Never a moment from our thoughts.—48, Brighton-road, Stoke Newington.

GERSHON.—In loving memory of our dear husband and father, Joseph Gershon, of Manchester, who died February 5th, 1901. God rest his dear soul.

GOLDSTEIN.—In ever loving memory of our darling wife and mother, Henrietta Goldstein, who departed this life, February 3rd, 1920, corresponding with Shebat 14th, 5680.

Gone from us, but not forgotten,
Never shall thy memory fade,
Loving hearts forever linger
Round the spot where thou art laid.

God rest her dear soul in peace.—Alexander (Bob) Goldstein, "George and Dragon," 104, Houndsditch.

HART.—In loving memory of our dear mother and mother-in-law, who passed away February 14th. May her dear soul rest in peace.—Mr and Mrs. Nat. Hart, 10, Eglinton-road, Bow.

JACOBS.—In loving memory of my dear mother, who passed away on February 3rd, 1921. May her soul rest in everlasting peace. From her daughter, Evelyn Savile, "Eastleigh," Germiston, South Africa.

KIRSCH.—In ever loving memory of our darling mother, who departed this life February 5th, 1919. Sadly missed by her loving daughters and sons, of Cape Town.

KOSTORIS.—In ever affectionate memory of our dearly beloved mother, who pass away January 17th, 1916, corresponding with Shebat 12th, 5676. Ever in the thoughts of her children, grandchildren, and great grandchildren. May her dear soul rest in everlasting peace. Amen.

LEVI.—In loving memory of Joseph Max Levi, who passed away in his 44th year, on January 27th, 1920, corresponding with the 7th day of Shebat. Deeply mourned and sadly missed by his wife, sons, daughters, and son-in-law.—2, Lovell-road, and Lorraine-place, Leeds.

PHILLIPS.—In ever loving memory of our dear husband and father, David Phillips, who passed away February 6th, 1920, corresponding with Shebat 17th, 5680. May his dear soul rest in everlasting peace.—Mrs. F. Phillips, 262, Camden-road, N.W.1.

In Memoriam.—*(Continued.)*

SUMMERFIELD.—In loving memory of our dear husband and father, Isidor Summerfield, who departed this life February 4th, 1920, corresponding with Shebat 15th, 5680. Deeply mourned. May his dear soul rest in peace.

Tombstones to be Set.

EMANUEL.—The memorials to the loving memory of the late Elizabeth and Moss Emanuel will be consecrated at East Ham Cemetery on Sunday, 12th February, at 3.30 p.m. Relatives and friends kindly accept this intimation.—48, Brighton-road, Stoke Newington.

GABRIEL.—The memorial in ever loving memory of Sadie Gabriel, wife of Alfred Gabriel and daughter of Samuel Cohen, of 85, Priory-road, Hampstead, will be consecrated at Willesden Cemetery on Sunday next, the 12th of February, at 12 o'clock.

ISAACS.—The tombstone in loving memory of the late Mrs. E. Isaacs will be consecrated at Willesden Cemetery on February 19th, at 3 p.m.

POSENER.—The tombstone in loving memory of the late Louis John Posener will be consecrated on Sunday, February 19th, at 3.30 p.m., at Willesden Cemetery.

SIMON.—The tombstone in loving memory of Leah, devoted wife of Hyman Simon, Hull, will be consecrated on Sunday, February 12th, at 12 o'clock.

Thanks for Condolence.

Mrs. M. Danglow thanks relatives and friends for their kind visits and letters of condolence received in her recent sad bereavement.—18, New Steine, Brighton.

Mr. S. Hecht sincerely thanks all relatives and friends, members of the I.O.B.B., members of the R.A.O.B., and members of the Jewish Bowling Club for the visits and kind messages of condolence received during the week of mourning.—Manchester.

Mr. Maurice Levey, of 299, Bury New-road, Manchester, and 42, Park-place, Leeds, tenders his sincere thanks for the kind visits and messages of condolence received during his week of mourning.

Mrs. Lippman and sisters tender their sincere thanks to the Trustees and officers of the Plymouth Congregation and visitors for the kind attention shown in their sad bereavement.—37, Craddock-street, Cardiff.

Mrs. Malies and family thank friends and relatives for their kind visits and letters of condolence received in their great bereavement.—"Ellersiee," Northumberland-street, Higher Broughton, Manchester.

Mrs. Silverberg and sons return heartfelt thanks for kind visits and messages of sympathy received in their recent bereavement.—53, St. James-street, Nottingham.

Thanks for Gifts, Etc.

Master Jack Bacal begs to thank, through this medium, all relatives and friends for the very handsome gifts, etc., presented to him on the occasion of his Barmitzvah on Saturday, February 4th, 1922.—55, Amhurst-park, N.16.

Master Albert Goldenfeld sincerely thanks his relatives and friends for the handsome presents, cheques, and telegrams received on the occasion of his Barmitzvah.—134, Betnune-road, N.16.

Mr. and Mrs. W. Silver (née Rosie Krauth), 148, Westmoreland-road, Newcastle-on-Tyne, thank their parents, relatives, and all friends for their good wishes, handsome presents, cheques, and telegrams received on the occasion of their recent marriage.

Mr. and Mrs. M. Wakshendler (née Rose Abrahamson, daughter of Rabbi Abrahamson, of Fieldgate-street Synagogue) sincerely thank their dear parents, relatives and friends, for their beautiful presents, cheques, and telegrams received on the occasion of their marriage on February 1st, 1922. They also wish to thank the officers and members of the congregation of Jacob Synagogue, 351, Commercial-road, for their kind presentation of a handsome pair of candlesticks.

Board of Guardians and Trustees for the Relief of the Jewish Poor.

(REGISTERED.)

THE Treasurers gratefully acknowledge receipt of the following further contributions in response to the President's appeal:

The Rt. Hon. Lord Bearsted	£1,000	0	0
Messrs. N. M. Rothschild and Sons	1,000	0	0
Mr. and Mrs. Freeman, collected at a charity evening and afternoon on December 11th and 12th at their residence	234	0	0
Messrs. Lazarus and Rosenfield	200	0	0
Mrs. Arthur Sebag-Montefiore	100	0	0
R. H. Foa, Esq	100	0	0
Walter I. Nathan, Esq (Wellington, N.Z.)	100	0	0
Messrs. M. J. Levy and nephews	100	0	0
Assur Keyser, Esq	70	0	0
Messrs. Kino Bros.	52	10	0
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Barnato Lodge of Freemasons, No. 2265	52	10	0
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Messrs. Joseph Bros.	40	0	0
Sir Isidore Spielmann, C.M.G., F.S.A., and Lady Spielmann	31	10	0
Lieut.-Col. F. D. Samuel	30	0	0
D. Citroen, Esq	30	0	0
Ernest Morley, Esq., Hon. Sec.	25	0	0
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Mrs. C. Bischoffsheim	10	0	0
A. Van Noorden, Esq., on the occasion of the marriage of his daughter	10	0	0
Joseph Benjamin, Esq., second instalment of promised donation	10	0	0
Reuben Levy, Esq	10	0	0
Sir Otto Beit	10	0	0
The boys at Mr. Hersch's School, Perse House	10	0	0
Miss Edia Mocatta	8	8	0
Mrs. Nellie Lewis	7	10	0
S. G. Emanuel, Esq., K.C.	7	7	0
Collected at the wedding of Miss Miriam Davis and Mr. E. Zimmerman	5	5	0
Ben Weinberg, Esq	5	5	0
S. Baring, Esq	5	5	0
Mrs. Edgar H. Samuel, for the Hermann H. Myer Apprenticing Fund	5	5	0
David R. Sassoon, Esq	5	5	0
Messrs. M. H. Meyer, Ltd.	5	5	0
Mrs. Frank L. Cohen	5	5	0
H. Posnomous, Esq	5	5	0
M. Posthumous, Esq	5	5	0
Messrs. Krauss Bros.	5	5	0
Miss B. Marsden	5	5	0
Herman Strauss, Esq.	5	5	0
Elias Buerger, Esq., per J. H. Abrahams, Esq	5	5	0
Eliot R. Jacob, Esq.	5	5	0
L. M. Lowenstein, Esq	2	2	0
do. for Industrial Fund	3	3	0
"Harris Goodman's Field-glasses"	5	0	0
Mrs. A. E. Goldschmidt	5	0	0
H. French, Esq	5	0	0
Mrs. B. Bennett	5	0	0
Messrs. Davids and Trainin	5	0	0
Mrs. Pearl Cohen (contents of her collecting box)	4	11	9
Albert Stroud, Esq	4	4	0
S. L. Marsden, Esq	4	4	0
Messrs. A. and J. Davids	4	4	0
Ben Strauss, Esq	4	4	0
Judah Levy, Esq	3	3	0
H. Kerman, Esq	3	3	0
Messrs. I. and H. Clore	3	3	0
Mrs. Maurice I. Marsden	3	3	0
Mrs. I. A. Rozelaar	3	3	0
L. Magnus, Esq. being contents of collecting box	3	1	4
Mrs. Sara Davis	2	2	0
P. Palestrant, Esq	2	2	0
Mrs. B. Arbib	2	2	0
A. De Casseres, Esq.	2	2	0
Sir Francis Montefiore, Bart.	2	2	0
R. Mansower, Esq	2	2	0
T. M. Baring, Esq	2	2	0
Messrs. A. W. Drayson and Son	2	2	0
Messrs. H. A. Byworth and Co.	2	2	0
Mrs. S. Lemel	2	2	0
P. Cassman, Esq	2	2	0
E. Bessinger, Esq	2	2	0
Lionel Cohen, Esq	2	2	0
Alfred Emdon, Esq	2	2	0
Messrs. Herbert Cane and Co., Ltd., per P. Drucker, Esq	2	2	0
Max Rosenhain, Esq	2	2	0
Anonymous	2	2	0
Miss Manville	2	2	0
S. Deil, Esq	2	2	0
A. A. Hatchwell, Esq	2	2	0
Lionel L. Cohen, Esq., special donation	2	2	0
— Weintrop, Esq	2	2	0
L. Myers, Esq.	2	2	0
D. Taub, Esq	2	0	0
Mrs. Asher Solomon	1	11	6
Mrs. H. Dekovnick, being contents of her collecting box	1	1	9
Rev. S. Joseph	1	1	0
Miss Gladys L. Abecasis	1	1	0
Staff of the Jewish War Memorial	1	1	0
S. Caplan, Esq	1	1	0
J. H. Solomon, Esq	1	1	0
J. Glieberman, Esq	1	1	0
"H. B. D."	1	1	0
J. Heller, Esq	1	1	0
Madame Harbour	1	1	0
Guy C. Beddington, Esq	1	1	0
D. Jay, Esq	1	1	0
S. L. Bensusan, Esq	1	1	0
M. A. N. Lindo, Esq	1	1	0
Stephen S. Hyam, Esq	1	1	0
Miss Amy R. Cohen	1	1	0
E. Manasseh, Esq	1	1	0
M. Banes, Esq.	1	1	0
H. Pushkin, Esq	1	1	0
J. B. Kaufman, Esq	1	1	0
F. W. Green, Esq	1	1	0
Messrs. Alfred J. Paiba and brother	1	1	0
Miss C. E. Cohen	1	1	0
Sussex Rubber Co., per J. H. Abrahams, Esq	1	1	0
D. Jay, Esq	1	1	0
M. Zagury, Esq.	1	1	0
H. T. Dodson, Esq.	1	0	0
Mrs. Re Henry	1	0	0
Mrs. R. F. Maurice	1	0	0
Maurice Myers, Esq	1	0	0
Alfred Greenwood, Esq	1	0	0
Arthur Greenwood, Esq	1	0	0
P. Norman, Esq	1	0	0
Messrs. A. Landy, H. S. Levy, B. Gillman, E. Abrahams, S. Halperh, Herrburger Brooks, Ltd., and Miss T. Sterne, 10s. 6d. each.			
Messrs. M. J. Calderon, Sol G. Costa, Miss Frankel, Mrs. K. Tumpowsky, "Thank-offering," 10s. each.			
Amounts under 10s.		12	6

Per S. Baird, Esq.

Messrs. Major Drapkin and Co.	26	5	0
Messrs. W. Klingenstein and Co.	26	5	0
Messrs. J. Samuel and Son, Ltd.	25	0	0
Messrs. J. Hunter Morris, and Elkan, Ltd.	10	10	0
Société Job, per I. Aarons, Esq	10	10	0
Messrs. J. Mulhoff and Co., Ltd	10	10	0
Messrs. A. Oppenheimer and Co.	5	5	0
Messrs. Desola and Co.	5	5	0
Messrs. Cahn and Hill	5	5	0
The J. L. S. Tobacco Co.	5	5	0
Messrs. Cohen, Weenen and Co.	5	5	0
Louis B. Baron, Esq	5	5	0
The London Cigar Co., Ltd.	5	5	0
P. L. Leverson, Esq	5	0	0
Messrs. Grunebaums, Ltd.	3	3	0
Messrs. J. Frankau & Co., Ltd.	3	3	0
Messrs. S. Cohen and Co.	2	2	0
Messrs. N. Mayer and Co. (1919) Ltd.	2	2	0
A. Gold, Esq	2	2	0
Messrs. Henry and Co.	1	1	0
Messrs. M. Nevill and Co.	1	1	0
H. Cohen, Esq.	1	1	0

Per M. Cash, Esq.
Second List.

H. Horne, Esq	£5	5	0
A. Obrath, Esq	5	0	0
M. Mehlman, Esq	2	2	0
S. Binderman, Esq, annually	2	2	0
S. E. de Haas, Esq ,,	2	2	0
P. Burgen, Esq ,,	1	1	0
M. Balshanoff, Esq ,,	1	1	0
J. Kramer, Esq	1	1	0
M. Cash, Esq, in memoriam	1	1	0
L. Molen, Esq	1	1	0
Sir Moses Montefiore Friendly Society	1	1	0
Bayswater and Notting Hill Benefit and Divisional Society	1	1	0
Anon		5	0
Order Achei Ameth.			
United King David Lodge, No. 7	2	2	0
Brothers of Ozorkow Lodge, No. 2	1	1	0
Order Achei Brith and Shield of Abraham.			
Grand Lodge	5	5	0
King David Lodge, No. 2	3	3	0
Max Fisher Lodge, No. 15	3	3	0
Sir Albert Sassoon Lodge, No. 12	2	2	0
Rufus Isaacs Lodge	2	2	0
Stuart M. Samuel Lodge, No. 16	1	1	0
Lord Rothschild Lodge, No. 7	1	1	0
Solomon Karet Lodge, No. 56	1	1	0
Shield of Abraham Lodge, No. 35	1	1	0
South Hackney Lodge, No. 6		10	6
Order Shield of David.			
Stamford Hill Divisional Lodge, No. 62	2	2	0
Grand Order of Israel.			
Duke of Cambridge Lodge, No. 10	1	1	0
Henry Angel Lodge, No. 15	1	1	0
S. Tottenham Lodge, No. 100	1	1	0
Henry Bernstein Lodge:—			
L. Savage, Esq.	2	0	0
Messrs. Leon Paris, L. Goodman, S. Heiser, Robert Barnett, I. J. Galinsky, 10s. 6d. each annually.			
Michael Henry Lodge, No. 11:			
B. Luwisch, Esq	1	1	0
Messrs. H. Gould, L. Greenfield, Samuel Kaye, Henry H. Hyam, 10s. 6d. each annually.			

Per L. Deyong, Esq.
Second List.

Messrs. Lockwood and Bradley	£105	0	0
Rego Clothiers, Ltd.	10	10	0
Messrs. A. Lyons and Co.	5	5	0
M. Wohl, Esq	2	2	0
M. Courts, Esq	1	1	0
Messrs. B. Rosenthal and Sons	1	1	0

Per I. Eisen, Esq.
Second List.

Mrs. Footing	£5	0	0
Mrs. S. Berger	2	2	0
H. Chiswick, Esq., annually	1	1	0
L. Cave, Esq.		10	6

Per G. G. Jacob, Esq
Second List.

Lodge of Tranquillity, per Lawrence Levy, Esq	£10	10	0
Ellis E. Jacob, Esq	5	5	0
Humphrey M. Myer, Esq.	5	5	0
David Levy, Esq., annually	3	3	0
Ditto	2	2	0
Fred D. Elkin, Esq	2	2	0
D. Rees, Esq	1	1	0
Reginald Myer, Esq	1	1	0
Amounts under 10s.		5	0

Per A. Rosen, Esq.
Second List.

— Breskal, Esq., proceeds of the redemption of the first born son	£1	1	0
A. Simons, Esq., on the occasion of the marriage of his daughter	2	11	0
Messrs. I. Goldstein and Singer, 10s. 6d. each.			

In the case of Synagogue Lists, it is pointed out that many members of Synagogues send their contribution direct to the Board.

Per Bayswater Synagogue Canvassing Committee.

Messrs. Barnett Samuel and Sons, Ltd.	£50	0	0
Ernest Cohen, Esq	25	0	0
Sir Herbert B. Cohen, Bart. O.B.E.	20	0	0
Arthur M. Cohen, Esq	16	0	0
Mr. and Mrs. N. S. Lucas	15	0	0
Asher Hart, Esq	10	10	0
Mrs. Esther Myers	10	10	0
Ernest M. Halsted, Esq	10	10	0
Lawrance Jacob, Esq	10	10	0
Mrs. Van Nierop	10	10	0
Mrs. A. H. Jessel, annually	10	10	0
Miss Lucas	10	0	0
Henry D. Myer, Esq., in memory of his late father	5	5	0
Ditto, annually	3	3	0
Ditto, for the Herman H. Myer Apprenticing Fund	1	1	0
Ditto, for the Ernest Alex Myer Apprenticing Fund		10	6
Abraham H. Benson, Esq	5	5	0
Mrs. Nelson Samuel	5	5	0
Frank Samuel, Esq	5	5	0
R. Jessel, Esq	5	5	0
H. Flatau, Esq	5	5	0
Samuel A. Phillips, Esq., in memory of his dearly beloved and devoted wife	5	5	0
Mr. and Mrs. Joshua Hands	5	5	0
Leslie H. Myer, Esq	5	5	0
S. F. E. Flatau, Esq	5	5	0
M. L. Myers, Esq	5	5	0
Mrs. Julius Blanckensee	3	3	0
Ditto, annually	2	2	0
Mr. and Mrs. M. Epstein	3	3	0
F. Klugman, Esq	3	3	0
David Finburg, Esq	3	3	0
J. D. Marks, Esq	3	3	0
John Hart, Esq	3	3	0
Henry Greyham, Esq	3	3	0
I. Altshuler, Esq	3	3	0
Alex Gollancz, Esq. In honour of the Golden Jubilee in the ministry of his brother, Dr. Hermann Gollancz	3	3	0
Mrs. Isidor Lemel, in memoriam, Mr. Fisher	1	11	6
Ditto, in memoriam, Isidor Lemel	1	11	6
Laurence Mostyn, Esq.	2	2	0
Ernest M. Gollancz, Esq	2	2	0
Albert Phillips, Esq	2	2	0
Isidor Salman, Esq	2	2	0
Mrs. A. G. Joseph	2	2	0
Dr. A. L. Rozelaar	2	2	0
"L. B." In memoriam	2	2	0
J. S. Engel, Esq	2	2	0
Miss Julia Salaman	2	2	0
H. L. Kulb, Esq	2	2	0
H. E. Newman, Esq	2	2	0
Herbert Salinger, Esq	2	2	0
H. M. Jacob, Esq	1	1	0
Ditto, annually	1	1	0
The Misses Lewis	2	0	0
Mrs. S. Kemp	2	0	0
Miss Annie Jacob, in memoriam	1	1	0
Ditto, annually	1	1	0
Mrs. George Abrahams	1	1	0
S. I. Salmon, Esq	1	1	0
J. Luberg, Esq	1	1	0
Ernest J. Jones, Esq	1	1	0
Arthur Berkeley, Esq	1	1	0
A. K."	1	1	0
I. Rose, Esq	1	1	0
E. Hennig, Esq	1	1	0
Leonard Myer, Esq	1	1	0
B. Levine, Esq	1	1	0
Edward Levy, Esq	1	1	0
L. Hill, Esq	1	1	0
Sydney M. Hyman, Esq	1	1	0
H. H. Walford, Esq., M.A., L.L.B.	1	1	0
Percy Benjamin, Esq	1	1	0
T. Liebling, Esq	1	1	0
Angel H. Hart, Esq	1	1	0
M. Clifford, Esq	1	1	0
Mrs. H. J. Walford	1	1	0
Charles Berger, Esq	1	1	0
Mrs. Alf Salamon	1	1	0
Mrs. Isabella Lazarus	1	1	0
S. Cohen, Esq	1	1	0
Cecil A. Levy, Esq	1	1	0
Miss Bella Joseph	1	1	0
Miss Ellen Benjamin	1	1	0
— Lewis, Esq	1	1	0
S. Joseph, Esq	1	1	0
Mrs. Frances Litten, collected amongst members of her family	1	1	0
M. D. Benjamin, Esq	1	1	0
J. H. Jones, Esq	1	1	0
Mrs. Frances Levy	1	1	0
Miss Rose Levy	1	1	0
B. Richards, Esq	1	1	0
Lawrence Hyam, Esq	1	1	0
S. M. Franck, Esq	1	1	0
C. Greenberg, Esq	1	1	0
L. Dean, Esq.	1	1	0
B. Rose, Esq	1	1	0
A. Posnanick, Esq, annually	1	1	0
Mrs. Hirsch	1	0	0
J. Goldbloom, Esq	1	0	0
Rev. H. Caplan, Messrs. M. Samuels, S. Lubliner, Walter Heilbuth, S. Gompel, Stanley G. Abrahams, T. Schwartz, C. M. Poland, Mrs. H. Marx, Miss Lazarus, and Miss R. Lazarus, 10s. 6d. each			
Miss Zillah Cohen, Miss J. Heyman, Mrs. Selina Morris, Mrs. Ernest A. Myer, Mrs. B. Isaacs, Messrs. Samuel Isaacs, G. Mosely, and Joseph A. Leon, 10s. each			

Per Arthur D. Moss, Esq.

Mrs. John D. Moss, in memory of her dear husband, parents, and children	£20	0	0
Mrs. Charles Montagu, further donation	5	0	0
Mrs. Arnold A. Kulb, annually	2	2	0
Ditto, extra donation	3	3	0
Mrs. Leopold Frank, "in memoriam"	3	3	0
David C. Montagu, Esq	3	3	0
Mrs. Beresford Cohen, in memory of her dear husband	3	3	0
Mrs. John E. Moss, in memoriam	3	0	0
Mrs. Marcus R. Sewill, in memoriam	2	2	0
Mrs. Leon Koppenhagen	2	2	0
Mrs. John I. Solomon	2	2	0
Mrs. Fred. Moss	2	2	0
Mrs. Ada Davis, in memory of her dear husband	1	1	0
Mrs. Kate Lederer, in memory of her dear husband	1	1	0
Victor A. Moss, Esq	1	1	0
Harry N. Moss, Esq	1	1	0
Alfred Montagu, Esq	1	1	0
Alfred Jacobs, Esq	1	1	0
Lorne J. Moss, Esq	1	1	0
Mrs. Claude M. Hart	1	1	0
Edward V. Cohen, Esq	1	1	0
Arthur J. Davis, Esq	1	1	0
David Moss, Esq., in loving memory of his dear parents	1	1	0
Meyer Dubowski, Esq	1	1	0
Miss Louise Moss	1	1	0
Miss Mabel S. Moss	1	1	0
Miss Ethel C. Moss	1	1	0
Adrian M. Moss, Esq	1	1	0
Arthur D. Moss, Esq	1	1	0
Felix Lederer, Esq		10	6

Per Brondesbury Synagogue Canvassing Committee.
Second List.

William Goldstein, Esq	£10	10	0
S. Blooman, Esq	10	10	0
Sidney J. Kempner, Esq	10	10	0
Collected by Mrs. Isaacson	10	10	0
A. Levin, Esq	5	5	0
S. Finklestone, Esq	5	5	0
C. Goldrei, Esq	5	5	0
Daniel Jacobs, Esq	3	3	0
Mrs. Simons	3	3	0
A. Posner, Esq	3	3	0
A. Le Vay Lawrence, Esq	3	3	0
Henri Epstein, Esq	3	3	0
M. Beloff, Esq	3	3	0
E. M. Solomon, Esq	3	3	0
S. Segal, Esq, in memory of Lieut. Segal	3	3	0
Max Steiner, Esq	3	0	0
R. King, Esq	2	2	0
M. Langleben, Esq	2	2	0
C. Steiner, Esq	2	2	0
A. Morris, Esq	2	2	0
Isaac Baker, Esq	2	2	0
E. J. Van Noorden, Esq	2	2	0
M. Duparc, Esq	2	2	0
Moses Cohen, Esq	2	2	0
J. Greenbaum, Esq	2	2	0
G. H. Nisse, Esq	2	2	0
J. B. Kempner, Esq	2	2	0
W. Genn, Esq	2	2	0
S. Freudenberger, Esq	2	2	0
M. Diamondstein, Esq	2	2	0
Messrs. Chavent Fils	2	2	0
A. Gotlop, Esq	2	2	0
E. G. Jackson, Esq	2	2	0
L. Esterman, Esq	2	2	0
F. Freidberg, Esq	2	2	0
R. V. Dutch, Esq	2	2	0
I. Kaufman, Esq	2	0	0
H. Monk, Esq	1	2	6
"Sympathiser"	1	1	0
Miss Ida Heckscher	1	1	0
A. Melinsky, Esq	1	1	0
J. Manus, Esq	1	1	0
S. Fisher, Esq	1	1	0
Mrs. S. Jacobs	1	1	0
Mrs. Chas. Tyler, collected at the dress rehearsal of the "Yeller Peril" Concert Party	1	1	0
E. Nathan, Esq	1	1	0

W. Golding, Esq 1 1 0
I. Bloomberg, Esq 1 1 0
H. Le Vay Lawrence, Esq ... 1 1 0
B. Simmons, Esq 1 1 0
Mrs E. Berrick 1 1 0
L. Hill, Esq 1 1 0
Isidore Rapaport, Esq ... 1 1 0
T. W. Lyne, Esq 1 1 0
A. Simmonds, Esq 1 1 0
Mrs. Baron Cohen 1 1 0
I. Margulinsky, Esq ... 1 1 0
I. Aarons, Esq., annually ... 1 1 0
Messrs. S. Myers, J. P. Wartski, A. L. Solomon, M. Kinsler, I. Welby, N. Rosen, Philip Levine, Mrs. K. Green, Mrs. M. Frankfort, Rabbi Dr. S. Daiches 10s. 6d. each.
Miss Helen Wallach 10s.

Per Rev. M. Rosenbaum—Borough Synagogue.

A. Emdon, Esq £5 0 0
D. Barnard, Esq. 2 2 0

Central Synagogue—Per Rev. Michael Adler, D.S.O., B.A.

Sir Robert and Lady Waley Cohen £125 0 0
Lady Tuck 25 0 0
Mrs. L. Sutro... ... ... 21 0 0
Martin Kosminski, Esq. ... 15 15 0
Mrs. Irwell 12 10 0
Miss R. Jacobs, in loving memory of my dear brother, the late John I. Jacobs ... 10 10 0
Mrs. E. N. Forwood, in proud and dearest memory of loved ones, March 13th, 1913, and March 26th, 1917. Never forgotten 10 10 0
Mr. and Mrs. P. Stein... ... 10 10 0
John Elkan, Esq., M.V.O. ... 10 10 0
Marcus R. A. Samuel, Esq. ... 10 10 0
Messrs. S. Instone and Co. ... 5 5 0
Alfred Alvarez, Esq. 5 5 0
Messrs. Bovis, Ltd. 5 5 0
Charles M. Woolf, Esq ... 5 5 0
Max Fuerst, Esq. second donation 5 5 0
Charles Stone, Esq 5 5 0
Isidore Stone, Esq 5 5 0
Lewis Solomon, Esq 5 5 0
Messrs. Samuel A. Harris and Son 5 5 0
Maurice Woolf, Esq 5 5 0
Mrs. L. Shepherd 5 5 0
E. N. J. Jacobson, Esq., C.B.E. 5 5 0
James Grossman, Esq ... 5 5 0
Gerald E. Boddington, Esq ... 5 0 0
Mr. and Mrs. A. P. Newman ... 5 0 0
The Hon. Mrs. Yorke... ... 5 0 0
Lewis Woolfe, Esq 3 3 0
Richard C. Davis, Esq ... 3 3 0
"In Memoriam" 2 2 0
Isaac Levy, Esq 2 2 0
Maurice J. Chapman, Esq ... 2 2 0
M. Franks, Esq 2 2 0
S. I. Blairman, Esq 2 2 0
L. Franklin, Esq. 2 2 0
Louis Sterling, Esq. 2 2 0
Rev. Michael Adler, D.S.O., B.A. 2 2 0
Bertram Gilbert, Esq ... 2 2 0
Mrs. L. Engel 2 2 0
J. Rosenbaum, Esq. 2 2 0
Mrs. Maud Goldberg 2 2 0
H. Lewis, Esq. 2 2 0
S. Millard, Esq 2 2 0
Mrs. H. C. Myers 2 2 0
J. S. Goldstein, Esq. 1 1 0
Miss Muriel J. Tuck 1 1 0
Messrs. Edward and Philip H. Taylor 1 1 0
I. B. Kauffman, Esq. 1 1 0
Miss L. Joseph 1 1 0
"Anonymous" 1 1 0
Mrs. Rose Simmons 1 1 0
Mrs. Moss Woolf 1 1 0
N. W. Simons, Esq. 1 1 0
Arthur Franks, Esq. 1 1 0
Morris Beckerman, Esq ... 1 1 0
Dr. Louis Moss 1 1 0
Alfred Instone, Esq. 1 1 0
M. Naselski, Esq. 1 1 0
P. Shifferblatt, Esq 1 1 0
Barrow Isaacs, Esq. 1 1 0
A. Ries, Esq. 1 1 0
E. Levy, Esq.... ... ... 1 1 0
H. Lesser, Esq. 1 1 0
Mrs. S. J. Phillips 1 0 0
Mrs. M. Cohen, 10s. 6d.; The Misses E. and J. Rosenthal and J. Barnett, Esq. 10s. each.
Amounts under 10s. 5 0

Per Rev. J. F. Stern—East London Synagogue.

Anonymous £75 0 0
Collected at the Chanucah service held at the above Synagogue 16 7 0
East London Jewish Communal League collecting box ... 1 17 1
S. Kluman, Esq 1 1 0
Messrs. D. Frankel and A. Spanjaard, 10s. 6d. each

Great Synagogue Canvassing Committee.

Messrs. S. H. Defries and Co. £10 10 0
Per – Deyong, Esq. ...
Messrs. S. Deyong 10 10 0
L. Kramer, Esq 10 10 0
J. Streletski, Esq 1 1 0
J. Swede, Esq. 10 6
Ditto annually 10 6
Per Rev. A. Katz ...
Henry Cohen, Esq 1 1 0
I. Frankenstein, Esq, annually 10 6
Per S. Friedlander, Esq. ...
L. H. Coleman, Esq 1 1 0
H. Paisner, Esq. 1 1 0
Per Bernard Samuels, Esq. A.L.A. ... ...
R. Cartoof, Esq 1 1 0
M. Nathan, Esq 1 1 0
Messrs. B. Rosenthal and G. M. Cohen, 10s. 6d. each

Per Hampstead Synagogue Canvassing Committee.

Second List.

Jacob Van den Bergh, Esq ...£10 10 0
S. Behr, Esq 10 0 0
Marcus Bertish, Esq 5 5 0
M. Tobias, Esq 5 5 0
Leon Koppenhagen, Esq ... 5 5 0
Mrs. Alexander Jacob ... 5 5 0
Mayer Bertish, Esq 5 0 0
Philip Phillips, Esq 5 0 0
Mrs. F. Pollitzer 3 3 0
A. Possener, Esq. 3 3 0
Alderman I. Jacobs 3 3 0
S. Tumin, Esq 3 3 0
M. Freedman, Esq 3 3 0
Morris Simmons, Esq ... 2 2 0
H. H. Cohen, Esq 2 2 0
F. Lewis Cohen, Esq 2 2 0
J. M. Marks, Esq 2 2 0
Miss Lisbet Jacob 2 2 0
S. Groner, Esq 2 2 0
A. Stern, Esq 2 2 0
W. Hirsch, Esq 2 2 0
N. Lind, Esq 2 2 0
A. Mayer, Esq 2 2 0
E. Mayer, Esq 2 2 0
J. Schwartzschild, Esq ... 2 2 0
Mrs. Chas. Salomon 2 0 0
Mrs. Frances Levy 2 0 0
A. Baylin, Esq 2 0 0
Mrs. Louie Phillips 1 1 0
M. D. Jacobs, Esq 1 1 0
J. Davids, Esq 1 1 0
Henry Abrahams, Esq ... 1 1 0
Mrs. Lewis Levy 1 1 0
C. Hirsch, Esq 1 1 0
John Klein, Esq 1 0 0

Per Liberal Jewish Synagogue.

Second List.

Arthur Meyer, Esq £25 0 0
Michael A. Green, Esq ... 20 0 0
Capt. Fred M. Green, O.B.E. ... 5 5 0
Albert Levy, Esq 5 5 0
Mrs. Anna Ebel 1 1 0
Harold L. Farmer, Esq ... 1 1 0
Mrs. John Simons 1 0 0
Mrs. Dora Heimann 1 0 0

Per New West End Synagogue Canvassing Committee.

Second List.

Herbert David Cohen, Esq., in memory of his dear wife, Jennie Cohen ... £100 0 0
Ditto, in memory of his parents, David and Julia Cohen ... 100 0 0
F. D. Benjamin, Esq 100 0 0
Lady Rothschild 100 0 0
Eliot Lewis, Esq 50 0 0
E. L. Franklin, Esq 20 0 0
Sir Stuart M. Samuel, Bart ... 20 0 0
Neville Cohen, Esq, in memoriam 10 10 0
Arthur H. Solomon, Esq ... 10 10 0
H. J. Kisch, Esq 5 5 0
Mrs. E. Warburg 5 5 0
M. Wolfe, Esq 5 5 0
Angelo Wolff, Esq 5 5 0
Mrs. Henry Hayman 5 5 0
Maurice A. Rosenstern, Esq ... 5 0 0
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Leonard L. Cohen, Esq. in memoriam, December 17th ... 5 5 0
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M. V. Markham, Esq, in memory of his dear father 1 1 0
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Hermann Schloss, Esq., in memory of his dearly loved wife 10 0
Miss Annie Wolfsbergen, in memory of her dear mother, Elizabeth Wolfsbergen ... 10 0

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Further donations will be thankfully received by Arthur Stiebel, Esq., President, the Secretary, or by any member of the Board or its Committees.

By order,
MAURICE BENJAMIN,
Secretary.

February 10th, 1922—5682.

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THE Committee beg to acknowledge receipt of £15 18s., per the Treasurer, Mr. H. Levy, being result of Yom Kippur offerings in the Stepney Orthodox Synagogue.

A. M. KAIZER,
Secretary.

OLD MONTAGUE STREET SYNAGOGUE.

THE Wardens and Committee acknowledge with thanks the receipt of £100 bequeathed by the late Mr. and Mrs. Harris Koenigsberg to the above synagogue.

MANCHESTER
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NOMINATIONS for the forthcoming Election of Guardians may now be sent in. Annual subscribers of not less than 10s. 6d. and of at least six months' standing may propose or second candidates, whose names, addresses, and occupations together with those of their proposers and seconders should reach the undersigned Secretaries not later than the 28th of February, 1922.

The Annual Meeting has been fixed for March 26th, 1922.

THE EDINBURGH INDEPENDENT HEBREW CONGREGATION.

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SOLOMON COHEN, Deceased.

NOTICE IS HEREBY GIVEN, That a Summons of Multiplepoinding has been brought in the Court of Session (Lord Ashmore, Ordinary, Mr. Moir Clerk) at the instance of William Daniel Stewart, C.A., 3 Albany Street, Edinburgh, Judicial Factor on the Estate of the deceased Solomon Cohen, Antique Dealer, who resided at 11 Union Street, Edinburgh, conform to Act and Decree of the Lords of Council and Session dated 24th June and extracted 12th July 1920 PURSUER and REAL RAISER, against Maurice Cohen, 50 Avenue de Paris, Vincennes, near Paris, France, and Thomas Brash Morison, K.C., M.P., His Majesty's Advocate as representing His Majesty as *ultimus haeres* and the Guardian Assurance Co. Ld., 1 Charlotte Square, Edinburgh, Cautioners for the Pursuer and Real Raiser Defenders, to have it found and declared that the Pursuer and Real Raiser as Judicial Factor foresaid is only liable in once and single payment of the estate and effects of the deceased Solomon Cohen and that to such party or parties as shall be found entitled thereto, in which action the following Interlocutor has been pronounced:—

14th January 1922. Lord Ashmore, Act. Dykes. The Lord Ordinary finds the Pursuer liable only in once and single payment, appoints intimation of the dependence of the Action to be made once a week for three successive weeks in the following newspapers, viz.—"Scotsman" and "Jewish Chronicle" and appoints all parties claiming an interest in the fund *in medio* to lodge their condescendence and claim by the 17th day of February 1922.

(Sgd.) JOHN WILSON,
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Continued on next page.

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CANVASSER, young and active, required for the East End of London; salary at the rate of £150.—Apply by letter to the London Jewish Hospital, Stepney Green, E.1.

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FANCY Goods and ladies' hair combs. Wanted, first-class traveller, with live connection; wholesale or retail.—Address, 4,651, Jewish Chronicle.

REQUIRED, for boarding house, young lady to make herself generally useful.—Apply, with particulars, to Miss Wolfe, "Strathmore," Cold Bath-road, Harrogate.

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WANTED, a young medical man, married preferred, as assistant in a general practice in the Midlands; partnership offered later.—Address, 4,475, Jewish Chronicle.

WANTED, a working Housekeeper, with full responsibility, honest; small business house; small family; no babies. — Address, 4,654, Jewish Chronicle.

WANTED, a young man of smart appearance, as Canvasser and Salesman; must speak Yiddish and pass guarantee society. Address, stating age and experience, to 4,641, Jewish Chronicle.

WANTED, immediately, good cook; thorough knowledge of Jewish cooking (unorthodox); small family; good wages and outings; two others kept.—Apply, after 2 p.m., 8, Upper Grosvenor-street, London, W.

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CRICKLEWOOD (STANLEY-GARDENS). — Modern, non-basement house for sale; immediate possession; 1 minute from Willesden Green Station; 5 bedrooms, dressing room, 2 reception, boxroom, kitchen, scullery, etc., bath (h. and c.); back entrance; newly decorated throughout (select own papers); re-pointed; electric light fittings, fitted for gas and electric fires; electric hot water circulator (the first in Cricklewood); view any time, including Sundays; £1,425. — Apply, owner, 8, Park-avenue, Willesden Green.

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HAMPSTEAD HEATH, on the summit, yet within 20 minutes' motor drive of town; unrivalled position, magnificent views. A delightful RESIDENCE; exceptionally attractive features; in splendid order; nine bed, two bath, three reception, large lounge, full-sized billiard room, non-basement domestic offices; garden with gate to heath, space for tennis court, etc. For SALE FREEHOLD.—Apply sole agents, GOLDSCHMIDT and HOWLAND, 15, Heath-street, Hampstead, N.W.3. Tel., Hampstead 642 and 6240.

MARGATE. — Freehold modern detached residence, with garage; best position, West-end; sea view; 5 bed, 2 reception; splendid offices; garden; gas, electric light; vacant possession; low price to include complete fittings. — Woods, Auctioneer, Hounslow, Middlesex.

WEST HAMPSTEAD.—Small house, freehold, non-basement, for sale; three bed and two sitting-rooms; £1,000, including furniture. — Address, 4,652, Jewish Chronicle.

House Wanted.

WANTED to purchase, Modern House, about six rooms, electric light; Stoke Newington, Stamford Hill, or Clapton districts.—9, New Inn-yard, Curtain-road, E.C.2.

Businesses for Sale.

THE CHANCE OF A LIFETIME.

CINEMA.—Greater London.—£6,500 or close offer secures a luxuriously furnished and modern property, making large and increasing profits. Long lease at moderate rent. Must sell immediately. Price quoted only represents the actual expenditure on fittings and improvements. Inspection strongly recommended by Harris and Gillow, Consulting Agents, Experts and Valuers to the Cinema Industry, 451a, Oxford-street, W. 1.

HIRE SYSTEM.—Furniture business for sale in consequence of death of proprietor; in busy town near London; old established and large connection; corner premises in main thoroughfare; only moderate capital required.—Apply, E. B. L. and Co., 69, Leadenhall-street, E.C.3.

Partnerships.

EXPERIENCED business young man (single) desires to meet partner (lady or gentleman) with £1,000, to take over genuine established business, dealing largely in musical instruments, gramophones, records, etc. Advertiser has 11 years' experience, and will invest an equal sum. Address, 4,789, Jewish Chronicle.

WANTED, a sleeping partner, of £300; interest 10 per cent. per annum; best references and guarantee.—Address, 4,744, Jewish Chronicle.

Board, &c., Wanted.

LADY, requires board-residence, preferably in private refined family, if not boarding-house; not orthodox; comfortable single room, gas fire; early or late dinner; simple fare, good cooking.—Apply, first instance, "L.," 28, Harley-road, Hampstead, N.W.3.

LADY, son, require bedrooms, private sitting-room, well-furnished, with refined family; cooking, or pension; not orthodox; terms.—G., c/o Smith, 169, Finchley-road, N.W.

WANTED residence and board for lady and infant (husband proceeding overseas) in refined Jewish family house; state terms and all particulars.—Address 4,752, Jewish Chronicle.

YOUNG City gentleman seeks comfortable home with full board in orthodox family; North London.—Address, 4,709, Jewish Chronicle.

Board and Residence.

LONDON.

A COMFORTABLE board and residence in superior house, Maida Vale; large double room vacant; gas fires in bedrooms; telephone; excellent cuisine. — Address, 4,750, Jewish Chronicle.

A LADY living on Shoot-up-hill, three minutes Brondesbury Met., could accommodate gentlemen for bed and breakfast in her well-furnished and appointed home; gas fire, geyser, and telephone; terms £3 3s. per week.—Address, 4,755, Jewish Chronicle.

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BOARD-RESIDENCE, easy access to City and West End; vacancies.—Mrs. White, 36, Quex-road, Hampstead, N.W.6. 'Phone Hampstead, 728.

BOARD-RESIDENCE, every comfort, liberal table; moderate terms.—Miss Braham, 167, West End Lane, N.W. 6. 'Phone 3328 Hampstead.

BRIGHT and comfortable Home offered to a few young people only, Anglo-French private family.—Madame Conquy, 21, Christchurch-avenue, Brondesbury (near Met. Station).

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COMFORTABLE Home, with partial board if necessary, for gentleman (or two if willing to share one bedroom); no other boarders.—Apply Mrs. O., 158, Fordwych-road, Cricklewood, N.W.2.

CRICKLEWOOD.—Board-residence in most comfortable home, three minutes Willesden Green Station (Metropolitan); through trains to the City.—150, Walm-lane.

250, ELGIN AVENUE, MAIDA VALE, W.—The Misses Barnett now have vacancies, also at 40, CHRISTCHURCH-AVENUE, Brondesbury, N.W.

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FURNISHED double and single rooms; board optional; suit three single gentlemen, or couple; good locality. — Address, 4,754, Jewish Chronicle.

LARGE double bedroom suitable for two City gentlemen or couple; easy access to City.—12, Dunsmure-road, Stamford Hill.

MAIDA VALE.—Board and residence; conveniently situated for all parts; 1 minute tube and 'bus. Tel.: 3675 Paddington.—Mrs. Benzimra, 290, Elgin-avenue, W.

MISS SANDFORD has a vacancy.—60, Eton avenue. Hampstead 3530.

MRS. J. LEVIN has well furnished double room to let; good cooking, home comforts, moderate terms.—13, Belsize-square. Swiss Cottage. 'Phone, Hampstead 3801.

MRS MARKS has vacant two large bed-sitting-rooms, fitted with electric light, gas fires; every convenience; excellent cuisine; every satisfaction guaranteed; 2 minutes tube or 'bus.—Apply, 75, Warrington-crescent. 'Phone: Paddington 1374.

SMALL private family in West Hampstead offers superior home to gentleman.—Address, 4,718, Jewish Chronicle.

114, SUTHERLAND-AVENUE, MAIDA VALE.—Mrs. Gordon has vacant single and double rooms; very homely; every comfort; easy access to all parts. 'Phone: Paddington 3265.

WARRINGTON-CRESCENT, Maida Vale.—Two gentlemen can be received in private family as paying guests; not orthodox; no other boarders.—Address, 4,740, Jewish Chronicle.

YOUNG lady or two friends in business or students can be received in cultured Jewish family; young bright society; only boarders; every possible comfort; no extras; 3½ guineas one, 3 guineas each if two; near Swiss Cottage.—Address, 4,783, Jewish Chronicle.

PROVINCES.

BOURNEMOUTH.—Private board-residence near Sea and Central Station; home comforts; Orthodox.—Mrs. M. Cress, 32, Southcote-road.

BRIGHTON.—Board residence, near sea and lawns; excellent cuisine; moderate terms.—Mrs. Harris, 38, Brunswick place.

MARGATE.—Mrs. Pollick offers refined home (with personal care and attention) to a few children; educational advantages.—19, Wyndham-avenue, Cliftonville.

Unfurnished Flat Wanted.

FLAT of 3 or 4 unfurnished rooms wanted by young couple, 25s. to 30s. weekly.—Answer by letter only to A. Hyman, 19, Gore road, Hackney.

Unfurnished Flat to Let.

UNFURNISHED Flat, 3 rooms and scullery, Stamford Hill; no children, middle-aged couple preferred.—Address 4794, Jewish Chronicle.

Furnished Flat to Let.

TO LET, furnished flat, till the beginning of April or longer, in strictly orthodox home, facing West Pier. Apply 41, Regency-square, Brighton.

Furnished Apartments to Let.

A FURNISHED bedroom to let, near Brondesbury station; 'phone and electric light in house.—Address, 4,737, Jewish Chronicle.

FURNISHED bedroom for gentleman to let; Evering-road, Clapton end.—Address, 4,736, Jewish Chronicle.

Miscellaneous.

FOR SALE.—Piano (Metzler, London), French model; splendid condition. £65; no dealers.—Address, 4,717, Jewish Chronicle.

GENTLEMAN, with showrooms centre large provincial city, and good connection, desires to get in touch with manufacturers of costumes, coats, blouses, jumpers, lingerie, etc., willing supply on sale or return; highest references. — Address, 4,797, Jewish Chronicle.

LADY, expert in typing Music and other documents in English, French, German, Polish, etc., undertakes work at her own home; terms moderate.—62, Fetherton-road, N.5.

OLD GOLD.—SPINK & SON, Ltd., 16, 17, 18, Piccadilly, London, W. 1, require Gold Jewellery, Watches, etc. They also purchase Antiques, Trinkets, Silver, etc.; parcels safely sent reg. post; replies by return; established 1772.

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Special New Features and Carnival Effects.

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Special arrangements have been made for conveyances to the West End in the morning in Saloon Motor Coaches.
His Worship the Mayor of Richmond will attend.
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The Jewish Chronicle

THE ORGAN OF BRITISH JEWRY.

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Foreign and Colonial for **23/6** " **11/9** " " **6/-** "

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Telephone: **1766 CLERKENWELL.**

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NOTABLE DAYS IN 1922.

	5682.			1922.	
Adar	13	Fast of Esther	Monday	March	13
"	14	PURIM	Tuesday		14
Nisan	15	PASSOVER, 1st day	Thursday	April	13
"	16	" 2nd day	Friday		14
"	21	" 7th day	Wednesday		19
"	22	" 8th day	Thursday		20
Iyar	18	33rd Day of Omer	Tuesday	May	16
Sivan	6	PENTECOST, 1st day	Friday	June	2
"	7	" 2nd day	Saturday	"	3
Tammuz	17	Fast of Tammuz	Thursday	July	13
Ab	9	FAST OF AB	Thursday	August	3
	5683.				
Tishri	1	NEW YEAR, 1st day	Saturday	September	23
"	2	" 2nd day	Sunday		24
"	3	Fast of Gedaliah	Monday		25
"	10	DAY OF ATONEMENT	Monday	October	2
"	15	TABERNACLES, 1st day	Saturday	"	7
"	16	" 2nd day	Sunday	"	8
"	21	Hosha'ana Rabba	Friday	"	13
"	22	SHEMINI ETSERET	Saturday	"	14
"	23	Simchat Torah	Sunday	"	15
Kisley	25	CHANUCAH	Friday	December	15
Tebeth	10	Fast of Tebeth	Friday	"	29

ROSHE HADOSHIM.—Shebat, January 30th. *Adar, March 1st. Nisan, March 30th. *Iyar, April 29th. Sivan, May 28th. Tammuz, June 27th. Ab, July 26th. *Elul, August 25th. *Marcheshvan, October 23rd. Kislev, November 21st. Tebeth, December 20th.

** The previous day is also observed as Rosh Hodesh.*

¶ **The Calendar for the Current Week will be found on page 10**

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J.C. 1.—"Vertex" Heavy All-Silk Lingerie CREPE, beautiful soft texture and fine close weave make it the ideal silk for lingerie, shirts, pyjamas or dresses. Thoroughly recommended for hard wear. In White or Ivory. 38 inches wide. Former price 10/11.
WHITE SALE PRICE, a yard **6/11**

WHITE NINON

J.C. 2.—White All-Silk NINON, superior heavy washing quality. 40 inches wide. Also available in dainty shades, including Flesh, Coral, Rose, Pink, Fraise, Vieux Rose, Champagne, Lemon, Canary, Deep Cream, Biscuit, Covert, String, Pale Grey, Steel, Mole or Elephant. Former price 4/11. WHITE SALE PRICE, a yard **2/11½**

TRIPLE NINON

J.C. 3.—Triple Washing NINON, thoroughly reliable weave in a superior heavy quality, with rich, soft supple finish. This delightful all-silk fabric is ideally suited for dainty lingerie. In Ivory or White. 40 inches wide. Also available in a large range of exquisite colourings. Former price 10/11
WHITE SALE PRICE, a yard **7/11**

CREPE DE CHINE

J.C. 4.—Heavy Schappe CREPE DE CHINE. All woven expressly to our specification. The Silk de Luxe for Lingerie, Pyjamas, Tub Frocks or Shirts. Can also be had in all lingerie shades and a large variety of Stripes in delightful colourings on White grounds. 38 ins. wide. Former price 15/9
WHITE SALE PRICE, a yard **10/11**

Postage extra on orders under 10/-
First Floor

J.C. 5.—COMBINATIONS of Cambric, daintily hand scalloped and embroidered, with ribbon threading round neck.
WHITE SALE PRICE, a pair **18/6**

Postage extra.

J.C. 6.—NIGHTGOWNS, of Cambric, scalloped and hand-embroidered, with ribbon slotting. Three sizes.
WHITE SALE PRICE, each **8/3**

Postage extra, 4½d.
Second Floor.

J.C. 7.—CHEMISE AND KNICKERS, of good quality Crepe-de-Chine. Entirely hand-sewn.
Former price 25/11.
WHITE SALE PRICE, a garment **21/6**

J.C. 8.—STEP-IN COMBINATIONS, of Washing Silk. Trimmed with Thread Lace Insertion, hemstitching round bottom. Three sizes. Former price 14/11.
WHITE SALE PRICE, a pair **11/9**

Second Floor.

WHITE WOOLLENS

JAMALA WINCEY

J.C. 9.—2,000 yards of CREAM JAMALA WINCEY, a very stout cloth, woven in a fine twill from carefully selected yarns. Specially London shrunk and a registered cloth, is particularly adaptable for hard wear, in undergarments or nightdresses. This fabric is being offered at less than half to-day's actual price of manufacture. 31 inches wide. Former price 3/11.
WHITE SALE PRICE, a yard **1/3½**

WOOLBACK SATIN

J.C. 10.—1,200 yards WASHING WOOLBACK SATIN, in Ivory only. A delightful fabric with satin face and woollen back. Most popular for dainty robes, dressing jackets, tea gowns and blouses. Excellent for wash and wear. 39 inches wide.
WHITE SALE PRICE, a yard **5/11**

NUN'S VEILING

J.C. 11.—1,000 yards ALL WOOL NUN'S VEILING. In Cream. Made from finest selected yarns, well shrunk and with a most delightful soft finish. Very durable for Women's and Children's nightdresses, and all kinds of underwear. 40 inches wide.
WHITE SALE PRICE, a yard **2/11**

CREAM SERGE

J.C. 12.—1,000 yards Cream SAND SERGE. Woven from stout all-wool yarns. Excellent fabric for all kinds of Outdoor and Sports wear, for Skirts or Costumes. 54 inches wide.
WHITE SALE PRICE, a yard **3/11**

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THE ORGAN OF BRITISH JEWRY.

FRIDAY, FEBRUARY 10, 1922—5682.

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Pius XI.

THE great PRELATE who has succeeded to the Chair of St. Peter, as it is traditionally called, is a man of remarkable gifts. A profound scholar, he is none the less well conversant with the ways of the world. He is a lover of books and a skilful diplomatist, a Catholic fearless in his faith, as his chosen motto proclaims, and one to whom every branch of the literature of the world is open, with his reputed knowledge of as many as twenty-seven languages. He was the representative of his predecessor in Poland when that State was first formed, and he there proved himself to be a messenger of Peace anxious to pacify man and man, and, withal, one who took no narrow or cramped view of other creeds, or of those who followed them. When it became the duty of the new POPE to pronounce his initiatory benediction, he did so in a manner evidently designed to proclaim to the world the universalistic idea of his great Office. His blessing, which with more than one previous POPE was confined to those of his own faith, he pronounced *urbi et orbi* upon the whole world. It was an invocation for Peace, and in that noble beginning of his Papacy we Jews, like all who do not see eye to eye with him in questions of religious doctrine and dogma, may recognise the act of a good friend. For he took especial care to express his anxiety for the peace and the well-being of all God's creatures, without distinction, at the very moment when there had been conferred upon him the highest dignity at the disposal of the all wide Church. Jews the world over will extend to him their respectful greetings.

Dr. Gollancz.

THE hearty good wishes of the community which go out to Rabbi Dr. GOLLANCZ on the fiftieth anniversary of the beginning of his pulpit career are not devoid of a large meed of congratulation. To attain such an anniversary is merely a matter of living, but to attain it with the career of distinction which marks the jubilee of the Minister of the Bayswater Synagogue, is a life-triumph of which any man might well be proud. For, Dr. GOLLANCZ has fulfilled the vocation, to which he was at so early an age devoted, in a particularly notable manner, whether it be as teacher, as professor, as scholar, as communal worker, or as one who labours in the wider sphere of general public effort, carrying to all his activities the inimitable force of Jewish culture. To be sure, Dr. GOLLANCZ, like every man, has his limitations and on occasions has invited criticism of the unamiable kind. But, looking back upon the fifty years that separate him to-day from the time when he first entered a pulpit, who should say that it were not churlish to a degree to note failings here and there, trivial in themselves and in comparison minute, when set against the vast and solid success that he has made of his career? Happily, that career is not ended, and the community is fortunate in being able to look forward to yet some years of activity from the learned Rabbi. If we cannot truthfully say of him that his natural force is not abated—for he is near unto threescore years and ten—still we rejoice to think that he shows no sign of approaching old age, but is still full of vigour and endowed with no little of his erstwhile energy. To his life-partner a word of congratulation must also go. Mrs. GOLLANCZ has faithfully aided the Rabbi throughout. She has been to him the kind of help-meet without whom any minister, anyway, must find it next to impossible efficiently to accomplish his work. To her, no less than to her husband, the community owes its thanks for good service well done in the cause of our faith and in behalf of our people.

The Palestine Constitution.

AN announcement appeared in several papers at the beginning of the week to the effect that the Government had drafted a Constitution for Palestine, and giving some details of its quality and extent. Most of these announcements did not tally as to facts, and many were obviously tinged with the predilections on the question of Jewish Nationalism of the papers in which they were published. All of them, however, mentioned that the draft Constitution, as drawn by the Government, was to be settled after negotiation with the Arab Delegation, on the one hand, and the Zionist Organisation, on the other. It seemed to us that in a matter of such grave importance to the Jewish people at large this method of proceeding was at once fatuous and impracticable. Take the Jewish side of the matter, for instance. The Zionist Organisation is, to be sure, the right body with whom negotiation of the kind should be held in order to elicit the Jewish point of view. But the Organisation must, if its attitude is to be of any real value in the upbuilding of Palestine, be first informed of what Jewish Nationalist opinion is upon the form of Government which the document proposes. For the Zionist Organisation to enter into negotiations and to accept a form of Constitution for Palestine without first eliciting the views of its supporters, might very well mean that they would come to an agreement and then find no backing for their agreement among their followers. Much of the trouble which the Zionist Organisation has now, and has had in the past, is traceable to just this process of creating in matters deeply affecting the Movement, a *fait accompli* to be flung at Zionists with the plea which Dr. WEIZMANN has been compelled to make so often: Well, I have done my best; you must take it or leave it! With a view to acquainting the Jewish public with the proposals now made by the Government, we applied to the Colonial Office to allow us a copy of the draft for publication in full. To this we were met with a courteous refusal, and were informed that possibly to-day the Colonial Office intended to send to every newspaper a copy of the draft in confidence, together with a résumé or epitome which the papers would be requested to insert as made by the Government, or at least that no other comment upon the draft should appear. We pointed out that this would mean, so far as the JEWISH CHRONICLE was concerned, two things. In the first place, that our readers, surely more interested in the matter than the readers of any other paper, would be compelled to wait a whole week later than the readers of other journals before they obtained the information vouchsafed by the Government. In the next place, such epitome or résumé, which the Government might send us, we pointed out, might well omit certain references that we, as Nationalist Jews, might think most important, and *per contra*, contain some items which we might deem from that point of view of little or no consequence. Besides which, we naturally could not set the highest value, as information for our readers, upon a statement drawn up by those who themselves were responsible for the draft Constitution.

Press Bureau Ways.

IT seems to us that any mere epitome of such a document, particularly without detailed comment, would be useless for informing our readers of its true effect and purport, and that its importance to the Nationalist Movement is such that every one interested in the Jewish Cause should be able to see practically every line of the document. We hope, therefore, that permission to publish the whole of the draft Constitution, or any parts of it that various papers may deem necessary, will not be long withheld. As it is, up to the time of going to press even the promised résumé has not reached us, because it was not yet ready. It but remains for us to protest as energetically as we can against this really stupid method of procedure on the part of the Government, and to hope that Dr. WEIZMANN and his colleagues in the Zionist Organisation will refuse to enter into any negotiations upon this draft Constitution until Zionists the world over have had the opportunity of seeing its contents. It is a responsibility which he and they have no right to take. The matter, as we have pointed out above, is not one concerning the Organisation alone. It vitally affects the dearest interests of the Jewish people at large, or, at at least, the vast majority of the Jewish people, those who support the Zionist Movement. These Press Bureau ways may have been necessary during war time. The necessity for them was certainly

abused very frequently then, and we, for our part, do not intend to assist in their being maintained in days of peace. We would add further, that taking the most moderate view of the proposed Constitution, as in fact we do and have always done on all matters affecting the future of Palestine in relation to our people, we are bound to say that judging from what we can gather of it, and viewed as ancillary to the policy adumbrated by the Balfour Declaration, it is a grave and galling disappointment.

Palestine Immigration.

WE are delighted to read the letter which Sir HERBERT SAMUEL has sent to Dr. BENSION in reference to the progress of the *Keren Hayesod* and which will be found reproduced in our Jewish National Movement news. A few months ago, the High Commissioner (whose indisposition we deeply regret and for whose speedy recovery we sincerely hope), made a speech in which he seemed to contemplate the virtual stopping of Jewish immigration into the country. His words read as if, to put it plainly, no more Jews were wanted. We said at the time that we concluded that he was induced to speak as he did for the purpose of placating the Arabs, and the wisdom (or otherwise) of that policy we need not here discuss. Suffice it to point out that Sir HERBERT now asks, of course within prudential limits which are but reasonable, that there shall be a steady stream of Jewish immigrants into the country, to whom he looks forward for "creating a Palestine of which we shall all be proud." Nothing really could be more satisfactory, and Sir HERBERT's words are a splendid offset to the absurd talk imputed, we trust quite wrongly, to Lord NORTHCLIFFE on this very question of immigration. His Lordship, who has been visiting Palestine, is made to appear bemused with the possibility of Bolshevists immigrating into the country. It is only necessary to say a very few words on that point. In the first place, Bolshevist has come to mean anyone against whom a prejudice is harboured, or whose opinions are not liked; just as Radical was an expression generally employed in like manner at the beginning of last century. In the next place, we know from the official report on the Jaffa riots that, at most, merely a handful of men known as Bolshevists were in the country; so that, if there has been any migration of Bolshevists to any extent since then, it looks as if the restrictive laws which Sir HERBERT SAMUEL instituted have proved futile, or else as if the Immigration Authorities had been lax in their duty. But much as we loath and detest Bolshevism as a political principle, and the doings of Russian Bolshevists particularly, we do not share the views held by Lord NORTHCLIFFE, assuming he is correctly reported, when he expresses the fear he does about the future of Palestine, if some Bolshevists migrate thither. For one thing, Bolshevism is the direct outcome of surrounding conditions, in the absence of which it could not raise its ugly head; and we are far from thinking that those conditions prevail in Palestine. And for another, we know of at least one great Commonwealth in the British Empire, the foundation of which was made by the migration thither of men whose record of "undesirability" was even more gloomy than that of those who profess Bolshevism.

"The Cry of the Modern Pharisee."

WE commend to the careful attention of our readers (we are sure they will find it of intense interest) the brilliant article under the above heading, which appears this week from the pen of Rabbi JOEL BLAU. That it scintillates with epigram and literally corruscates with alluring paradox will be palpable to all who read it. Indeed, in these respects as well as in literary style, and not only in its thoughtfulness but in its thought-compelling, it is fair to say the article is redolent of ISRAEL ZANGWILL at his best, and that even he could scarce have done it better. About the statement which Rabbi BLAU makes of the Jewish world-position, of the true bearings of anti-Semitism, and of the fatuousness of Jewish assimilation there will surely be few to cavil, although it is possible that the learned writer has made far too arbitrary a division of Jewry into just Pharisees and Sadducees, as he describes them. Jewry, in fact, is a far more complex entity. It contains shades and *nuances* which are by no means adequately represented by either of the denominations Rabbi BLAU employs, and cannot accurately be said to be comprised within them. It is when Rabbi BLAU's conclusions come to be examined that sharp difference of opinion will be experienced. In these conclusions, indeed, are to be found the most glaring of what weaknesses the remarkable article contains. For instance, the Rabbi is appalled, as we are all appalled, at the growing inroads of the assimilative spirit among Jews. He speaks of Jews of the Occident in this regard; but we should be far from saying that the Jews of the Orient are particularly immune, at least when their external conditions involving compulsory separatism are removed. His considered diagnosis is that for the maintenance of Judaism segregation is essential. As that of the Ghetto is unthinkable, he turns to the segregation that will be afforded by the re-constitution of our National being, and points to Zionism as the one solution of the Jewish problem. But is this so? Zionism is, in our view

Continued on next column.

The Week.

THE following were presented to the King at the Levée held by His Majesty on Wednesday: Lord Bearsted (on being created a Baron), by the Prime Minister; Lieut.-Commander Daniel de Pass, R.N., by the Secretary of State for the Home Department; the Hon. Stuart Montagu, by his father, Lord Swaythling.

DR. AND MRS. HERMANN GOLLANCZ will be pleased to see their friends at their house (12, Clifton Gardens), on Sunday, 19th inst., from 3-7 o'clock.

FORTHCOMING MARRIAGES.

MR. RALPH CAPLAN AND MISS ISAACS.

The engagement is announced of Ralph, fifth son of the late Rabbi Z. P. Caplan (Gylvan, Vilna, Russia), of 58, Millicent Terrace, Gateshead-on-Tyne, to Lily, eldest daughter of Mr. and Mrs. I. Isaacs, of 109, Chester Road, Sunderland.

MAJOR F. M. GREEN, O.B.E., AND MRS. ROZELAAR.

The engagement is announced of Major F. M. Green, O.B.E., M.I.C.E., eldest son of Mr. and Mrs. Michael A. Green, to Stella, widow of Mr. Leon Rozelaar, and daughter of Mrs. and the late Mr. Alfred Mosely, C.M.G., LL.D.

MR. JOSEPH GREEN AND MISS JACKSON.

The engagement is announced of Mr. Joseph Green, A.C.A., elder son of Mr. and Mrs. N. Green, of 17, Westbere Road, Cricklewood, N.W.2, to Elsa, eldest daughter of Mr. and Mrs. Edmund G. Jackson, of 7, Mapesbury Road, Brondesbury, N.W.2.

MR. PHILIP NEWMAN AND MISS ZIVE.

The engagement is announced of Mr. Philip Newman, son of Mr. and Mrs. I. Newman, of 2, Emmerville Avenue, South Circular Road, Dublin (late of Cork), to Miss Tina Zive, daughter of Mr. and Mrs. E. Zive, "Rosewood," Ashgrove Street, Ayr, N.B.

OBITUARY.

Obituary notices appear elsewhere in this issue of Mr. A. Finn Joseph (Quebec), honours student at McGill University, and electrical engineer; Mr. Jacob Brouwer (Amsterdam), President of the Home for Aged Jews; and Mr. Benjamin Harbour (Sheffield), a worker on several local communal institutions and hospitals.

CALENDAR

FEBRUARY 10th to FEBRUARY 16th—SHEBAT 12th to SHEBAT 18th

FRIDAY	Shebat (30 days) 12	Feb. 10	Sabbath begins at 4.30	
SAT.	Shebat 13	Feb. 11	FORETOP תרומה Exod. xxv. 1 to end xxvii. Sabbath ends (for London) at 5.49	HAFTORAH Judges iv. 4 to v. 31

Monday next will be the "New Year for Trees."

FRIDAY NEXT, FEBRUARY 17TH, SABBATH WILL BEGIN AT 4

PREACHERS TO-MORROW.

METROPOLITAN.

Synagogue.	Preacher.
HAMBRO, Adler Street, E. (Morning)	REV. W. EVERSON
(To children, at 3) *Subject:* "The Symbolisms of the Sabbath."	
NORTH LONDON LIBERAL, Edward's Lane, N. (Service begins at 3.30)	MR. MAURICE L. PERLZWEIG, B.A.
Subject: "Aspects of Liberal Judaism, II.—The Bible."	
OLD CASTLE STREET, E.	RABBI JOSEPH GRAN
Subject: "Yeshibah Etz Chaim."	

(Continued on page 12.)

(Continued from previous column.)

to be sure, a vital necessity to Jews and Judaism. But assuming a Commonwealth in Palestine, whatever its extent and whatever its population, it is inconceivable that there will be otherwise than a vast majority of our people left in the rest of the world. Certainly they will all be better off in point of status, if in no other, by the creation of a Jewish Commonwealth in Palestine. And that Commonwealth, besides it may well be, may have no small influence for good upon the religious bearing of the Jews throughout the world. But the Jews will exist in virtually the same conditions as those under which they now live; and it is not easy to see that Palestine will solve the problem created by them, or their difficulties so long as they do so exist. It seems to us that the logic of Dr. BLAU's argument resolves itself into this: he would solve the Jewish problem, as he sees it, by saving a comparatively small minority of Jews and with them, as he hopes, Judaism, mainly in its cultural and religious aspects about which he cares almost exclusively, by their becoming settled in Palestine, and evolving into a nation. As to the rest of the Jews of the world, they will probably, sooner or later, assimilate and become lost. Well, so far as the vast majority of our people are concerned, that would not be merely a solution—it would be a dissolution. But the idea is utterly impracticable because nine-tenths of our difficulties, nine-tenths of the trouble through which Jews have to live, is traceable, as Rabbi BLAU himself shows, to Jewish assimilation. For there are two sides to that sort of solution. In addition to the Jewish, there is the non-Jewish, and the resentment which others would feel (as to no small extent they feel now) at the assimilation among themselves of Jews. Nothing could be plainer than that sure result of the assimilative spirit; unless it be its certain effects in the moral degradation to Jews about which Rabbi BLAU writes so finely. So that the Rabbi's argument brings us back to a point very near that at which it started.

IN THE COMMUNAL ARMCHAIR.

WILL ZIONISM FAIL?

By MENTOR.

THE announcement has been made this week that the Government has completed the draft of a proposed Constitution for Palestine. What the terms of that document are, have not been revealed. But I assume that the Constitution, as designed, is built up with due regard to the future of the country in relation to its position as the National Home of the Jewish people. It is to be supposed that it is but the natural sequence of the policy first announced in the Balfour Memorandum, subsequently confirmed in the San Remo Proclamation, and reconfirmed in the Mandate under which the country is being administered by Great Britain. With the setting up of this Constitution, the method of government for Palestine, it seems to me that a convenient moment has arrived for examining the position of the Zionist Movement and for putting the question: Will Zionism fail? That is to say, will the Movement fail in its effort to set up in Palestine the beginnings of a Jewish Commonwealth, which it is the purpose of the Movement to establish? In a sense, of course, Zionism cannot fail. The spirit of it will never die from out of the hearts of our people, if only because its death would mean the elimination of our people as Jews. In this sense Zionism will not fail so long as there is one Jew on earth in whom the desire if not the determination abides to see Jews once again a nation in their ancient land. That germ of nationalism existing, Zionism will not altogether have failed, for from it the possibility of a mighty movement growing, to which success would surely come, there will always be. When I ask: Will Zionism fail? I mean, will the present Movement gain that for which it has for long been striving, or will it peter down to little more than a sporadic and intermittent migration of our people, not even as National Jews, but at best as Jewish settlers in the land to which for two thousand years we as Jews have pinned our National hopes and fastened our National ambitions?

"Difficulties" and "Dangers."

The answer to the query which I have ventured to set as caption to what is here written, seems to me to be a double one, which taken as a whole is at once inconclusive and contradictory. I have not the remotest doubt what the answer ought to be; any more than I feel in the least dubious concerning my own hope and wish—my fondest hope and my dearest wish. For, all my life—which means long before the Herzl period of the Movement—I have held the conviction that by no other means than that of Jewish Nationalism (which would result in our people becoming a Jewish nation, a nation of Jews in Palestine), was there any prospect worth considering of materially ameliorating the Jewish world-position, whether viewed in its exterior or its interior aspects—whether considered from the point of view of the relations of our people to the peoples among whom they live, or the relation of the Jew towards the traditions social, cultural, and religious, of which he is the heriter, and the maintenance and propagation of which are his only *raison d'être* for remaining separate among the nations of the world. But in such a matter we have to look to hard, undeniable, gradgrind facts. And as the moment seems opportune for asking, in the sense I have explained: Will Zionism fail?

To my thinking, there is only one element which we need seriously contemplate in seeking the answer to the question that has been put. We frequently hear of the difficulties of Zionism as we do of the dangers of it, such as timid, craven, shrivelled-souled Jews are for ever drumming into our ears. We are, for instance, reminded of the Arab attitude. That is one of the "difficulties." Or we are told that, if a Jewish Commonwealth be established in Palestine, the civil and political position of Jews in the rest of the world might be prejudiced. That is one of the bogeys which are set up as "dangers." As if an infinitely greater one is not the ever-present peril in which Jews are placed through assimilation amid alien surroundings, whereby they lose their identity as Jews and become of a borrowed culture, nine-tenths of which consists of the failings and faults of those with whom they assimilate! For assimilated Jews forfeit all the beauty of Judaism which was theirs, in exchange for the glamour comprised in other cultures which in part they acquire. But all the difficulties with which Zionism is plied, and all the dangers which even the most virulent opponent has conjured up from his anti-Jewish spirit, fall into mere insignificance beside the one element to which I would now direct attention. Remove that difficulty and Zionism will not fail. If that difficulty be not removed, Zionism cannot succeed, and fail it inevitably must.

The Zionist Duty.

The difficulty to which I allude, and the danger which I have in mind, rest with the Jewish people themselves. I mean in the lack of unity of purpose, the lack of loyalty, the lack of discipline, the lack of that sense of obligation to a great cause, which demands self-suppression. That is what we find writ large all over Zionism in reference to Zionism, and the future settlement of our people in Palestine. If unity of purpose and loyalty to the great idea of nationalism had been present in Jews generally when the Balfour Declaration was promulgated, the Zionist Movement would have been in altogether different case from what it is to-day. There would have been no question then whether Zionism would fail. Zionism would by now have triumphed, we should have gone up and peopled the land, the possession of which millions of Jews throughout all our generations have in their most solemn moments declared to be the crowning desire of their lives. But it may be, having regard to all things, that to contemplate an ideal condition in Jewry, which even seventy years' exile in Babylon proved to be only an ideal, were an utter impracticability. It was doubtless, humanly speaking, impossible that with two thousand years of assimilation, greater or less, of a people living in lands far removed from the country of its national being, the national spirit should remain alive in all its vigour or should not in some of us die. And it has died from many millions of Jewish hearts. There are millions of our people to whom any nationality is more desirable, is a prouder thing, is something more worth attainment than is Jewish nationality. And there are many, by the thousands and thousands, who prefer to be recognised as anything else rather than as Jews. There are parents, by the hundreds of thousands, who grieve when they are told that their children are Jewish looking, and are proud when assured that Bob or Harry, Dorcas or Martha would never be taken for a Jew or a Jewess!

So, if the success of Zionism depended upon the unity of spirit of Jews in general, upon their loyalty to Judaism and the ideals to which they have paid the lip tribute of their adoration, year in and year out through their lives for centuries, then Zionism were foredoomed to failure. The poison of assimilation would have proved fatal. Happily, it never did so depend, and it does not so depend now. It is not anything like so impracticable a problem as it would be if its favourable solution were governed by its having the virtually unanimous voice of Jewry in its support. But the minimum of support it must have (unless it is to fail) is the backing, heart and soul, without reservation and without qualification, of all those who profess and call themselves Zionists. This does not mean that Zionists are to debar themselves from criticising the policy of the Movement or what is done in the name of the Movement. But it does mean that those who express their adhesion to the principle of Zionism, who wish to see Jews re-settled in Palestine, and Palestine become the National Home for the Jewish People, are in duty bound to resist in themselves and wherever they find it, that dissipation of energy which is the bane of our people. It is their duty to do nothing that will tend vitally to injure or wreck the Movement. They will in all things show and prove their loyalty to it by suppressing their own predilections, their own idiosyncrasies, and even their own personal opinions, when the contrary must be harmful to it. If this essential unity of purpose cannot be secured, then Zionism will fail. If this prime necessity can be attained, then all the difficulties that confront Zionism will melt into comparative nothingness, and the dangers which malevolent croakers or weak-backed Jews are for ever conjuring up can be safely ignored. Just at this moment, when the Constitution for Palestine is being formulated, a moment thus marked as a kind of milestone in the progress of Zionism, it seems meet and proper to ask: Will Zionism fail? The answer is "No!"—if those who range themselves as Zionists will stand together in loyalty and in obedience to the principles they profess to hold dear, will set aside every minor consideration with the one aim of promoting the triumph of the Jewish Nationalist Cause which Zionism was founded to promote.

Dissipating Energy.

What guidance, taking this as the gauge, do we find as an answer to our question: Will Zionism fail? What do we find in the actual state of the Movement, in the disposition towards it of those who range themselves as Zionists? On all hands almost, there is, it is with profound sorrow I say it, a woeful want of the very elementary principles of loyalty and a sense of discipline. On all hands there is a constant and never-ending tendency to disloyalty, to a breaking away not on matters of principle but on questions of the merest detail and I regret to say, too, often upon matters of mere personality. Jealousy, undue self-assertiveness, inordinate self-opinion—something that makes loyalty and discipline impossible in any movement—seem to prevail in Zionism. That Dr. Weizmann is an intelligent leader, with all the faults of the calendar to his debit, goes without saying. The mere fact that he is leader makes that almost a natural sequence, with those who are incapable of discipline and

(Continued on next page)

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IN THE COMMUNAL ARMCHAIR.—(Continued from previous page.)

know not the meaning of loyalty. That everything done in the Movement is wrong, upon the same parity of argument, also goes without saying. And the nett result is that instead of there being a solid phalanx of those who support the Zionist idea and declare themselves anxious to see the triumph of the Zionist ideal, there is a profusion of little Chevra-like movements within the Movement, all of them warring against each other and all of them dissipating energy in a mutual struggle so that the combined power and force of Zionism are largely wasted in internecine strife. Just think of the veritable catalogue of these sub-movements, each of them proclaiming at the top of their voice their anxiety for Zion, and all of them showing, apparently, much greater anxiety that their particular opinions, their own predilections, and prejudices shall triumph. Thus we have the Choveve Zionists, and we have Mizrachi Zionists, and we have Poale Zionists; we have political Zionists, and we have the Brandeis group, and the German group of the *Kraftjun Mizrachi*. Then there is a group of financial Zionists being formed by Mr. Kann, of the Hague, and there is an Economic Board of those who remind one so much of the shy young lady who said she had never been kissed but she would dearly like to try—if no-one was looking. And finally, we have (I am by no means sure that I have quite exhausted this huge catalogue of defection or quasi-defection from the World Zionist Organisation) Dr. Gaster ploughing his lonely furrow of hatred, malice, and all uncharitableness to Zionists and all things Zionist, merely because—well, things would have been altogether different if it had been possible for Dr. Gaster to be the great Panjandrum, autocrat, and arbiter without question, of the Zionist Movement. In the Movement itself, if not in wider spheres, each of these "tangentes" is discounted, some of them like the Gaster defection, pretty heavily. But, to the world at large, the mischief they do is incalculable, and the Movement, which requires every ounce of strength that the Zionists of all the world united can put into the job that lies before them, must suffer irretrievably. How vain, how short-sighted, how absurd this sort of thing is, to be sure! What a sorry figure it is tending to cause Jews to cut in the world! How it is likely to make infinitely more difficult and more dangerous the whole of the Jewish problem!

Necessary Essentials.

We constantly hear from all these varying sections their own idea of what the Balfour Declaration means, or ought to mean, or will turn out to mean, and the purpose they desire to see subserved by the re-settlement of our people in Palestine. Yet one and all, it seems to me, are going just the right way to prevent any result of the Balfour Declaration becoming practicable, and to make it certain that there will be no re-settlement of Jews in Palestine for any purpose whatsoever worthy of the name. How can we be sure what a settlement of Jews will turn out to be in the long run? How can we tell whether our people will form there a Commonwealth like any other Commonwealth, a nation just like any other nation or a super-Commonwealth or a super-nation, giving an example to the world of what a people should be in point of religion or economics, or of the social laws that bind those who comprise a Commonwealth one to the other? That being so, is it not futile to quarrel and form warring camps on what, after all, is mere guesswork? All we can do, all that any leader or organisation can do, if it desires to work for the triumph of Zionism, is to get our people on to the land, equipping them at the same time with a political status which shall enable them some day to become a free, a self-respecting, and a worthy Jewish Commonwealth. It may be that even with those things assured, with a Jewish population secured for the country and a political status consistent with the design for making of Palestine a Jewish National Home, Jews who go there may become listless and indifferent as Jews, may prefer to regard themselves as Palestinians of the Jewish persuasion, at best and at most. They may be content to be just sojourners in the land, historically associated for twenty centuries with our people, with no more identity with it as Jews, than Jews as Jews have in any other. No one can say for certain. The best and most capable of leaders can do no more than I have indicated as the necessary essentials for the resettlement of all our people in Palestine. Having done that, they must perforce leave that settlement to become what it will—that is what the spirit, the energy, the aspiration of those who settle there will render it.

Will Zionism fail? Yes, if Zionists on any pretext, or none, exercise the super-individualistic disposition which is the strength of the Jew turned into weakness. Will Zionism fail? No, if there is that courageous throughout Zionist ranks which will assure loyalty of disposition and the power of self-suppression in the interests of the Cause. It was not for nothing that the first Minister of State among our people, when he bade adieu to his brethren who were to bring his father and them to the first Jewish settlement, to the first National Jewish settlement that ever was formed, as a parting invocation, exclaimed: "אל תרגזו בדרך"—"See that ye fall not out by the way."

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THE WEEK.—(Continued from page 10.)

PROVINCIAL.

BIRMINGHAM, Singer's Hill ... Rev. A. COHEN, M.A.
Subject: "The Manna."

CARDIFF, Windsor Place ... Rev. M. S. SIMMONS, B.A.
Subject: "Spoiling God's Name." (A Passover Address.)

EDINBURGH, Graham Street ... Rabbi Dr. SALIS DAICHES
Subject: "When Israel pains from Heaven."

GRIMSBY, Hoscage Road ... Rev. HANSON PERCIVAL
Subject: "A Mother in Israel."

HULL, Western ... Rabbi L. MOSES
Subject: "The Ruins of Zion."

LEEDS, Great ... Rev. Dr. J. ABELSON, M.A.
Subject: "The Staff of Moses."

MANCHESTER, Great ... Rabbi Dr. B. SALOMON
Subject: "The time of Miracles is still with us."

NEWCASTLE, Leazes Park Road ... Rabbi J. KYNETT
(Morning) Subject: "The Wagons of Marah."
Ken Hill School (Afternoon, at 4.30) Subject: "Flask of Manna."

SHEFFIELD, North Church Street ... Rabbi FARNEY I. COHEN, B.A.
Subject: "What shall we eat and what shall we drink?"

SOUTHSEA, Victoria Road ... Dr. J. S. FOX
Subject: "Jewish Genius for Song."

WEST HARTLEPOOL, Wilton Street ... Rev. P. COHEN
(To children, at 10.30) Subject: "My Strength and Song is the Lord."

THIS (FRIDAY) EVENING.

GREAT Duke Street, E.C. ... Rev. EPHRAIM LEVINE, M.A.

Forthcoming Meetings and Social Functions.

FRIDAY, February 10.

Jewish Board of Guardians, Hampstead Sanatorium, After-Care Committee, 11.
Four Per Cent. Industrial Dwellings Co., General Meeting, 3 and 5, St. James's Place, 2.30.
Beth Hamedrash and Jewish Institute, Lecture by Rabbi L. Levin, 8.

SATURDAY, February 11.

The "Ad Circle," Dance, Mount House, Albion Road, 7.
Dalston Junior Literary Society, Lecture by the Rev. J. Goffen, 7.30.
Beth Hamedrash and Jewish Institute, Lecture by Mr. Herbert Bentwich, 8.

SUNDAY, February 12.

Association of Jewish Friendly Societies, Annual Conference, 240, High Street, Shoreditch, 10.30.
Jewish Board of Guardians, Temporary Allowance Committee, Annual Meeting, 11.
Stamford Hill Zionist Society, Lantern Lecture, New Synagogue, Egerton Road, 7.30.
Dalston Senior Literary Society, Discussion (Opener: Miss R. Landau), 7.30.
South Hackney Literary Society, Dramatic Performance, Clubrooms, 7.30.
Bayswater Literary Society, Surprise Evening, Chorus Hall, Westbourne Grove, 7.30.
Brixton Literary Society, Debate (Opener: Miss R. Zimans), Synagogue Rooms, 7.30.
East London Young Zionist League, Concert, 7.45.
Beth Hamedrash and Jewish Institute, Concert, 8.
Literary and Philharmonic Circle, Mock Trial, 9, Langford Place, 8.
East London Young Women, Lecture by Mr. M. G. Liverman, 4, Fulbourne Street.
Broadsbury Literary Society, "Question and Debate" Night, Synagogue Classrooms.
Stamford Hill Literary Society, Piano, Jubilee Hall, Barringby.

MONDAY, February 13.

Talmud Torah Trust, Executive Committee, 4.45.
Jewish Board of Guardians, Board Meeting, 5.
East London Young Zionist League, Lecture by Mr. T. Horowitz, 8 (for Old Boys' Club, Half-yearly Meeting, 86, Mile End Road.

TUESDAY, February 14.

Jewish Association for the Protection of Girls and Women, Charcoal Committee, Charcoal House, 10.45; Visiting Branch Committee, 11, Queen's Gate, 11.15.
Union of Jewish Women, Executive, 4, Upper Gloucester Place, 11.
Jewish Board of Guardians, Relief Committee (Men), 5.
Women's International Zionist Organisation, Executive, 5.
Federation of Women Zionists, Executive, 8.
Jewish Hospital, Finance Committee, 5b, Stamford Green, 4.
Jewish National Fund Commission, Executive, 8, Hounsditch, 8.

WEDNESDAY, February 15.

Jewish Board of Guardians, House Committee (Men), 4.
Soup Kitchen for Jewish Poor, Investigating and Distributing Sub-Committee, 19-23, Baine Street, Spitalfields, 5.30.
East London Young Women's Hebrew Lessons, Ladies' Section, 8.
Stamford Hill Literary Society, Lecture by Mr. S. D. Kitty, M.P.

THURSDAY, February 16.

Jewish Board of Guardians, Relief Committee (Men), 5; Samuel Lewis Home Committee, 5.
Jewish Association for the Protection of Girls and Women, Montefiore Home School, House Committee, 95, Stamford Hill, 11; Cases Committee, 18, Manuel Street, 5.45.

FRIDAY, February 17.

Jewish Board of Guardians, Hampstead Sanatorium, After-Care Committee, 11.

The Jewish Chronicle.

Its 80th Anniversary.

From Rabbi WILLIAM ROSENAU,
TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—I read with pleasure of the celebration of the 80th Anniversary of the JEWISH CHRONICLE. Permit me to join your many friends & extending to you and your co-labourers my heartfelt congratulations and, in coupling with those, my sincere wishes for continued life.

The influence of your organ in Great Britain, and not any less upon Great Britain's leaders, has been most salutary. Not everybody may agree with your point of view, but will at all time confess that the JEWISH CHRONICLE made instructive contributions to world-Judaism.

Whatever information, touching our coreligionists in other quarters than America, is within reach of us on this side of the Atlantic, has, for the most part, come to us through the channels you have journalistically opened and constantly commanded.

We are indebted to you in many ways. The undersigned, one of your many debtors, therefore, should like to see the JEWISH CHRONICLE now a constantly growing circulation in the United States in appreciation of your valuable work.

Yours sincerely,
WILLIAM ROSENAU.

Eutaw Place Temple,
Baltimore, Md., U.S.A.
January 9th.

Plan to Massacre German Jews.

PRESS AND PARLIAMENT AGAINST IMMIGRATION.

[F.O.C.] BERLIN.

At Dusseldorf a number of anti-Semites and reactionaries were arrested in connection with a plot to massacre Jews and overthrow the Republic.

The Press and the anti-Semites in Parliament continue their agitation against the immigration of Eastern Jews into Germany. Deputy Wulle sharply questioned the Government in Parliament as to its intentions regarding the influx of Eastern Jews into the country. The Government promised to inquire into the points raised by the deputy. The Socialist Press draws attention to the fact that in the figures quoted by the anti-Semites relating to the influx of Eastern Jews into Germany, they also included a very large number of Christian Poles who had been brought to Germany by the rich magnates for cheap labour. The anti-Semites and reactionaries have set on foot a movement which is demanding the imposition of a tax of 1,000 marks on aliens who stay in Berlin more than five days.

On the occasion of the hundredth anniversary of the establishment of the Berlin Missionary Society, it published a report stating that it was successful in the direct conversion of 3,000 Jews. The report also stated that the anti-Semitic movement greatly hampered its work.

Allies' Demand to Hungarian Government.

[F.O.C.] VIENNA.

The representatives of the Allies in Budapest have submitted a list to the Hungarian Government of the culprits accused of organising pogroms. The representative requested the Government to punish the guilty persons. The list includes the name of the notorious Lieutenant Biglia.

As a result of the efforts of the American representative in Budapest, the Government has annulled the death sentence passed on the Jewish non-commissioned officer Klein, who was accused of spreading information about pogroms abroad.

The Hungarian Minister of the Interior has created a surprise by announcing that he would soon open negotiations with the Jewish leaders in Hungary to put an end to the differences between the Jews and the Christian Magyars.

Rumanian Government and Atrocities.

[F.O.C.] BUCHAREST.

The Commission appointed by the Government to inquire into the atrocities on the Jewish refugees from Ukraine, has submitted a report to the Cabinet in which it charged Lieutenant Moroseau with a number of criminal acts. The same officer was also responsible for the shooting of eight Jewish refugees at the frontier of Bukovina, and of four Jewish emigrants at the Bessarabian frontier.

A committee has been formed at Bucharest under the chairmanship of the representative of the League of Nations, Mr. Bacilieri, to send relief across the Dniester to the Jewish refugees assembled there. The response of the Jewish Organisations to the appeal made on behalf of the refugees has been very satisfactory.

Separate Ministry for Lithuanian Jews.

[F.O.C.] KOVNO.

The Parliamentary Committee decided in favour of the Jewish claim that the Faculty of Jewish knowledge at the Kovno University should be termed Jewish and not Semitic. The Committee also decided that all nationalities who for a more than ten per cent. of the population (including the Jewish) should have a Ministry to manage their own affairs. The Jewish National Council was also empowered to deal with the Jewish religious as well as national affairs.

The late Minister of the Interior, Mr. Galvanovsky, has formed a new Cabinet. Mr. Silovetchik remains Minister for Jewish affairs. The new Government is very favourably disposed towards the Jews.

Emigration of Russian Jews from the Crimea.

POGROM AGITATION AT VLADIVOSTOCK.

[F.O.C.] RIGA.

The Jewish emigration from Crimea has assumed enormous proportions on account of the threatening situation. The Jews expect a revival of the pogrom movement. This pogrom agitation in the district of Vladivostock has greatly alarmed the Jewish population. The Jewish leaders have appealed to the Lettish consuls for protection.

The Communists have suspended the branch of the O.S.E. at Odessa. They also closed the local Jewish agricultural school, because they found that the Jewish students were preparing to go Palestine.

The Soviet authorities sent a delegation to Bihatsa to assist the large number of Jewish refugees in the town. Lately, many Jewish refugees who had been expelled from Rumania arrived at Bihatsa. Their position is appalling. The Soviet Government has decided to abolish all restrictions in the admission of travellers to Russia. The Government also resolved to invite the return to Russia of all citizens abroad who had not fought against the Soviet regime.

At Minsk, the Jews raised a protest against the orders of the Soviet authorities that Russian should remain the language of instruction in the schools. The overwhelming majority of the pupils in these schools are Jews.

Renewed Anti-Semitic Demonstrations in Poland.

[F.O.C.] WARSAW.

The announcement that the Russian Jewish artist Kremer was again to appear in a public hall at Warsaw led to a renewed anti-Semitic demonstration. The students and the mob who took part in the demonstration demanded that Kremer should be exiled from Warsaw, together with all aliens, and that the appearance of artists who perform in Yiddish at Warsaw public halls should be prohibited. They also asked the Government not to allow aliens to appear at public entertainments, and to arrest a hundred and fifty Jewish students whom they mentioned by name and styled communists. The Government complied with the first request of the demonstrators, and asked Kremer to leave Warsaw.

At a conference of Government representatives and the Vilna Jewish leaders, the former expressed their approval of the Jewish claim that the Government should maintain the Jewish schools even when the instruction is given in Hebrew and Yiddish, but on condition that the Polish language be also taught.

Only one Jew has been elected member of the Municipality of Posen. The total number of members of the Council is sixty. The anti-Semites openly express their satisfaction at the result.

Help for Jewish Refugees in France.

[F.O.C.] PARIS.

The Executive of the Catholic Relief Conference has voted 15,000 francs to the O.S.E. for workshops for Jewish orphans in Latvia, and 15,000 francs for medical assistance in Ukraine. The Executive has received permission to send a representative to witness the distribution of relief in Ukraine. The Executive has also granted 20,000 francs to the Jewish Society which provides work for Ukrainian and Polish refugees in France, and has decided to settle forty Ukrainian orphans in Paris.

American-Jewish Strike Settled.

[F.O.C.] NEW YORK.

As a result of the award of the Court in favour of the workmen, 50,000 ladies' tailors (the overwhelming majority of whom are Jews) returned to work. The employers endeavoured to break the agreement with the workmen, which was to remain in force until next June. Mr. Samuel Untermyer was among the lawyers who defended the case of the workmen. The Government has advised the employers to make peace with the employees.

Another Canadian Jewish K.C.

Mr. Marcus M. Sperber, a young Jewish lawyer of Montreal, has been appointed a King's Counsel by the Canadian Government. Mr. Sperber was born in Austria in 1887 and came to Montreal at an early age. He graduated as a lawyer from McGill University, and in 1912 was called to the Canadian Bar. He has had a distinguished career and is universally popular with the Bench and the Bar. He has been closely identified with Jewish communal affairs, being one of the founders and first President of the Young Men's Hebrew Association. Mr. Sperber has devoted much time to military affairs. During the war he was with the 200th Regiment, C.E.F., and although he volunteered his services for overseas, was prevented from going in consequence of his Austrian birth. Mr. Sperber's appointment as K.C. has been received with marked approval by the community.

Greek Concession to Jewish Traders.

[F.O.C.] SALONIKA.

In consequence of representations made by the Chief Rabbi of Salonika, Mr. Rallis, the Minister of National Economy, recently issued a decree fixing Wednesday as the day for the weekly fair, which is held at Florina. This action has raised a storm of protest. Telegrams have been sent to Athens demanding that the fair should be held, as in the past, on Saturdays. Mr. Nalbi has published the following statement on the matter:

We have fixed Wednesday as the day of the fair because for a long time the fairs at Florina were always held on that day. Saturday fairs were initiated, quite illegally and without any decree, under the rule of Mr. Venizelos. All we have done is again to put into force an ancient practice. We have done this also in order to protect the commercial interests of the Jews of Florina who have several times protested both in word and in writing through the Chief Rabbi of Salonika against the fairs being held on their Sabbath. I believe that, as Ministers of a civilised country, it is our duty to secure for Jewish citizens equality with other citizens, and to enable them to transact their business without infringing their religious principles. Moreover, it is true that owing to the circumstances the members thought the fair should be held on a week day because with the participation of the Jews, there are more traders, and goods can be obtained cheaper. In the Municipal Council of Florina, demands that the fair should be held on Saturday, the reason most by that they desire to exclude the Jews, which is unfortunate.

A Kasher Meat Bill in Parliament.

[F.O.C.] NEW YORK.

Mr. Dickstein has introduced a bill in the State Legislature of Albany (U.S.A.) providing for a fine of 500 dols. or imprisonment for one year for kasher butchers who are found selling meat which is not kasher. According to the Bill, two Rabbis are to supervise the shops of the kasher butchers.

Jews and Rumanian General Election.

[F.O.C.] BUCHAREST.

The Jewish in Old Rumania are displaying little activity in the election campaign. No association has been made of forming a Jewish bloc. As is well-nigh only the Union of Rumanian Jews is actively engaged in the election campaign. The Liberal Party offered the Jews five seats but the anti-Semitic tendencies make it extremely doubtful whether the Jews will co-operate with it. It is considered more likely that the Jews will go hand in hand with other parties. Among the Jewish candidates in the field are Messrs. Filderman and Roten. In Bucovina the Jewish candidate in Hotin is to be Mr. Rimer. In the Transylvania district the Jewish National Party has undertaken to conduct the election campaign. In Bessarabia the special Jewish election policy is on foot.

Among the demands put forward by Jews in the election campaign are the abolition of difficulties connected with the naturalisation of Jews, the release of Jews wrongly accused of spying during the war, and the recognition of Jewish schools.

Federation of Ukrainian Jews.

FOOD REMITTANCES TO INDIVIDUALS IN RUSSIA.

The Federation of Ukrainian Jews in London, has opened a special department for the sending of food remittances to Russia through the American Relief Administration. Under the arrangement made with the latter body, the Federation is enabled to receive food remittances for Soviet Russia and the Caucasus from individuals and organisations. The food will be delivered against certificates issued through the Federation, and will contain exclusively kasher articles. Deliveries to specified consignees will be made from the existing stocks of the American Relief Administration already imported into Russia for child feeding purposes, and will be effected by goods passed in bond through the Child Feeding Consignment, or by parcel post, with each parcel insured at its full gold value.

In addition to its warehouses in Petrograd, Moscow, and several cities

In the Volga and Ural regions, the American Relief Administration has now established warehouses in Kiev and in Odessa, so that the Jews of the Ukraine can now benefit by the food remittances. Orders for food parcels can be purchased for £2 8s. 6d. or in multiples of £2 8s. 6d., up to the amount of £12 24. 6d. for an individual, or up to the value of £121 5s. for an organisation in one delivery; excepting where special arrangements are made, in which cases these amounts may be exceeded.

The contents of a £2 8s. 6d. food draft delivered to the consignee will consist of approximately: 50 lbs. white flour, 25 lbs. rice, 20 tins milk, 10 lbs. vegetable butter, 10 lbs. sugar, and 3 lbs. tea.

The Soviet Government has agreed that the delivery of these food parcels to any person in Russia shall not invalidate his right to receive in full whatever rations that he is entitled to under the Soviet Government's regulations. Jewish residents in this country, who have relatives in Soviet Russia or the Ukraine, are urged to take immediate advantage of effectively helping their friends in Russia in having nutritive food sent direct to them.

The Food Remittance Department of the Federation is located at 26a, Soho Square. Remittances will be accepted from 10 a.m. to 6 p.m. weekdays, and from 10 a.m. to 1 p.m. Sundays. Those who wish to remit food drafts should apply to their local relief committees for application forms or direct to: Mr. A. M. Kaizer, Secretary, 26a, Soho Square, London, W.1.

BIRMINGHAM BRANCH.

A Committee meeting of the Birmingham Branch of the Federation was held last week for the purpose of taking steps to increase the activities of the Branch. Mr. Lazarus Jacobs, the Treasurer, has transmitted a further sum of £120 to the Federation in London, on behalf of the pogrom victims in the Ukraine. The Birmingham Committee has sent some valuable bales of clothing and foodstuffs for transmission to Eastern Europe through the generosity of Mr. D. Harris (of 54, Clough Road) and with the assistance of Messrs. Lewis and Lovestone, of 172, Balsall Heath Road.

SOUTHPORT.

The Federation has received through the Juvenile Benevolent Society the sum of £21 collected on behalf of the pogrom victims, on the occasion of a Brith Milah at the house of Mr. L. Rather, 42, Manchester Road.—[COMMUNICATED.]

Jewish World Relief Conference.

ACTIVITIES IN SOUTH AFRICA.

The two agencies for Jewish relief work in South Africa, the Committee of Johannesburg for the Transvaal, and the Capetown Committee for the Cape Province, are doing good work. The Johannesburg Committee lately remitted £3,050 to the Executive Committee of the World Relief Conference for assistance to be given in various countries.

RELIEF FOR UKRAINIAN REFUGEES.

The appeal of the Executive Committee, in aid of the Ukrainian refugees on the left bank of the Dniester, has met with a warm reception from the Jewish Relief Organisations in Johannesburg, Buenos Aires, Paris, and Rome. A series of Committees have already responded by sending considerable amounts of money. In Bucharest, the representative of the Jewish World Relief Conference, Mr. Herman, formed a Committee, which will carry on the work of transporting relief to the Ukraine direct over the Dniester. The Chairman of the Committee is Dr. Basilieri.

MEDICAL ASSISTANCE FOR UKRAINIAN JEWS.

The Executive Committee of the Jewish World Conference has granted from the sums advanced by the Relief Committee in Buenos Aires for medical assistance 15,000 francs, for the purchase of an X-ray installation and medicaments for the victims of the pogroms in the Ukraine.

TRAINING WORKSHOPS FOR ORPHANS IN LATVIA.

The Executive Committee has granted 15,500 francs to the society O.R.T. for their training workshops in Latvia, so that the orphans and homeless children may receive instruction in some trade.

POGROM ORPHANS IN FRANCE.

At the request of the Jewish Relief Committee in Paris, the Executive Committee of the Jewish World Relief Conference undertook to bring 40 pogrom orphans of the ages of 13—15 to France, where, under the control of the Paris Committee, they would be apprenticed to Jewish artisans.

EMPLOYMENT FOR JEWISH REFUGEES IN FRANCE.

Since its establishment a year ago, the "Society for Relief through Work" has succeeded in providing employment for a number of Jewish refugee workmen, especially in the South of France. The Executive Committee of the Jewish World Relief Conference has supported the society both morally and materially, and besides its own grant of 25,000 francs has successed in obtaining for it 27,000 francs from other Jewish organisations.—[COMMUNICATED.]

Jewish Public School in Bucharest.

VISAS FOR AMERICA.

[F.O.C.] BUCHAREST.

In the presence of the Minister of Education, a Jewish public school has been opened at Bucharest. The Minister announced that the Government would give 100,000 lei towards its upkeep.

The American Consul in Bucharest has begun a fresh registration of emigrants, as he received permission to visa 12,000 passports between the 15th January and the 1st of March of this year. The above number constitutes half of the total roll of likely applicants for visas.

No Jews in Hungarian Upper House.

[F.O.C.] VIENNA.

The Government has refused the Jewish demand to send representatives to the Upper House, together with the other religious communities in the country.

Postal Concessions to Jewish Communities.

CONDITION OF REFUGEES.

[F.O.C.] KOVNO.

The Jewish Communal Organisations are to have the same status as that enjoyed by the Municipalities as regards postal arrangements in the country. In accordance with the new regulations, the Communal Organisations will be able to send their letters free of charge.

In accordance with the representations of the Jewish leaders, the Government is taking steps to ameliorate the position of the Russian refugees in the country, among whom various epidemics are raging.

Jewish Communal Franchise at Danzig.

[F.O.C.] DANZIG.

The Senate of Danzig has rejected the franchise scheme for the Jewish Community on the ground that it refused the franchise to women and employees of the community.

The effort made in Geneva to obtain more facilities for the naturalisation of aliens at Danzig proved unsuccessful.

Foreign and Dominion News Items.

The Polish Minister of Commerce received a Jewish deputation, to which he promised that he would arrange for Jewish representation on the Stock Exchange Committee and on the Council of Commerce and Industry.

The *Radsi Kraj*, the organ of General Petlura (published at Lemberg), printed an article complaining that the Jews had refused to co-operate with the General because they feared pogroms. The newspaper threatened the Jews with a boycott from the Ukrainian population.

The leaders of the Polish parties requested the President of the Parliament to send a letter to the Jewish deputies denying the truth of the statement made in Paris by the anti-Semitic deputy, Priest Lubinsky, that a Jewish deputy had declared that Jews preferred Russian to Polish rule.

At Mosciska (East Galicia), a Polish official was sentenced to imprisonment for six weeks for not allowing Jews to state on their census forms that Yiddish was their mother tongue.

Soviet soldiers murdered a Jew, Lifshitz, his two children, and their servant at Zabdotio (near Minsk). The wife of the victim and her daughter were dangerously wounded.

The Conference of leading Jews at Harbin decided to arrange for the settlement of a number of Ukrainian orphans in the Far East.

The anti-Semitic *Deutsche Zeitung* has charged certain institutions with being ruled by Jews. Among the typically Jewish names the newspaper referred to was one Colonel Frishling, but to the great dismay of the newspaper the Colonel happens to be a Christian, and the writer had to apologise for the mistake.

In some places in Polish Silesia mobs plundered the shops of a number of German Jews. Troops, however, restored order.

It has transpired that except in the townlets, where the Jews were intimidated to vote, our coreligionists in the Vilna districts did not take part in the Parliamentary elections.

Dr. Rosty delivered a speech in the Hungarian Parliament against the persecution of the Jews and the orders of the authorities to cancel licences issued to Jews.

The Polish Parliamentary Committee has decided that only Polish citizens by birth can be officers in the army.

The Polish Court of Appeal has reduced from 20,000 marks to 1,000 the fine imposed upon Mr. Gilinsky for having displayed a signboard in Yiddish.

Rabbi Dr. E. Kahn, of Carlsruhe, has written a drama under the title of "Anne Boleyn," which has been produced at the local theatre.

The Greek Government has offered facilities to the Jews in Salonika to rebuild the Jewish quarter.

As the result of the representations of the Allied Ministers, the Hungarian Government arrested six organisers of the pogrom at Orgovany which occurred two years ago.

Deputy Rupert made a strong protest in the Hungarian Parliament against the cruel treatment of the interned Galician Jews in the camps.

The Government of Czecho-Slovakia has decided to appoint Dr. J. Diamand as Director of Jewish Affairs at the Ministry for Slovakia.

The well known philosopher, Professor Gregory Itelsohn, of the Jewish Academy of Berlin, has celebrated his eightieth birthday. The *Vossische Zeitung* published an article in honour of the event.

The *Berliner Tageblatt* is devoting much space to the action of the highly placed official of the Ministry of Posts and Telegraphs, Mr. Breslow, who has publicly offended the Jews by using anti-Semitic expressions. The newspaper demands stern measures against Mr. Breslow.

At the trial of the communists, who are accused of having thrown a bomb in the Rumanian Senate, the prosecutor marked out specially for bitter remarks, one of the accused, a Jew, named Goldstein. He replied to a Jewish instinct which led the defendant to participate in the crime for the purpose of "fulfilling the Jewish mission."

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The Rev. ISIDORE HARRIS, M.A.

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OBITUARY.

MR. BENJAMIN HARBOUR (Sheffield).

The death occurred on Monday of last week of Mr. Benjamin Harbour at the age of sixty-eight. Mr. Harbour was one of the most zealous of communal and public workers, his efforts on behalf of the local hospitals in general and the Royal Hospital in particular bringing honour both to himself and to his brethren. His varied communal activities are indicated by the offices held by him; Warden at the overflow services of the Sheffield Hebrew Congregation, of the Council of which he was a member; Committee of the Board of Guardians and the Talmud Torah Schools (of which he was one of the founders); Past President of the Chevrah Kadisha and the Shelter; and one of the founders of the Central Synagogue. חבל על דאבדין.—From Rabbi B. I. COHEN.

MR. JACOB BROUWER (Amsterdam).

[F.O.C.] AMSTERDAM.

Profound sorrow has been caused in the community here by the death, at the age of fifty-seven, of Mr. Jacob Brouwer, whose funeral took place on Sunday, the 5th inst. A prominent member of Dutch Jewry, the deceased had for many years wholeheartedly devoted himself to the service of his less fortunately placed coreligionists; indeed, there was scarcely a charitable institution with which he was not actively connected. To the aged and infirm he was a particularly good friend and benefactor, and by his untiring labours as President of the Amsterdam Home for Aged Jews he endeared himself to the old folk requiring institutional care. He was the leading spirit in the negotiations for the purchase of a site recently on which is being built accommodation for aged Jewish invalids, with the idea of obviating the necessity in future of non-Jewish institutions being obliged to house members of our community, who, for lack of accommodation, could not be placed in appropriate Jewish institutions. In many other respects, Mr. Brouwer was a faithful servant to the community. As member of the Council of the United Synagogue, his initiative and wide experience gained for him the ready respect and loyalty of his co-workers. Mr. Brouwer was also a member of the local Committee of the *Alliance Israélite Universelle*. He did not confine his social work to the community. He was especially interested in the status of the diamond workers, and the large number of members of the influential Nederlands Diamond Workers' Union have cause to remember with gratitude his untiring efforts on their behalf. He was for a time President of the Central Committee of the Amsterdam Lodge of the Ancient Order of Foresters, and devoted himself especially to the medical activities of the Order, being chairman of the Committee which regulated medical aid for members. The esteem in which he was held by all sections of the community and the public generally was manifested at the funeral which was largely attended, and at which several institutions in the country were officially represented.

MR. A. PINTO JOSEPH (Quebec).

[F.A.C.] QUEBEC.

The death has occurred at the Van Cortlandt Hospital, New York, of Mr. Abraham Pinto Joseph, son of Mr. Montefiore J. Joseph of this city. The deceased, who had been ill for over a year, had attained the age of thirty-eight years and six months. He received his early education at the High School of Quebec, and later graduated with honours at McGill University, receiving the degree of B.A., and B.Sc.

The late Mr. Joseph held the position of Electrical Engineer with the General Electric Co., at Schenectady, and later went to the Westinghouse Electric Co., at Pittsburgh.

Mr. Montefiore Joseph, his father, and Miss Joseph, his sister, were on their way home to this city after visiting the deceased when word reached them in Montreal of his demise.

The late Mr. Joseph leaves to mourn his loss his widow (née Hortense Ury) two young children, his father Montefiore J. Joseph, two brothers, Edward C. Joseph of Quebec, and Kenneth Joseph of Montreal, and two sisters, Mrs. Martin Wolff of Ottawa, and Miss Rosetta Joseph.

THE LATE RABBI DR. NOBEL.

German Jewry has suffered a great loss in the premature death of Dr. N. A. Nobel, the Frankfort Rabbi, whose death was announced in the JEWISH CHRONICLE of last week. In announcing the sad event, on the 24th January, the Executive said: "Deepest Rabbinic learning and wide classical culture were joined in the dear departed leader with the glow of prophetic speech. From the pulpit and from the teacher's chair his creative genius directed an unconquerable stream of religious fervour and of purest humanity into the hearts of his community. Imbued with the real spirit of Judaism, he was a true guardian and preceptor of our holy teachings; and God's grace rested on his work. The name of the beloved dead will be for ever united with our community, unforgettable as his services for us and for our youth. May his noble and pure soul rest in peace!"

THE LATE MRS. ABRAHAM STERN (Liverpool).

At the Princes Road Synagogue on Sabbath the Rev. S. Frampton, referring to the death of Mrs. A. Stern, widow of a former Treasurer, said that her passing away removed another link with a generation which had helped to win the prestige that their synagogue enjoyed in the country and to build up the respect in which the Jewish name was held in their city. She herself was distinguished by a characteristic very dear to the Jewish heart, מתן בסתר, the "gift in secret." There were aged widows in their midst who, without knowing the name of their benefactress, had cause to bless the loving consideration which had made life easier for them in the evening of their days.

THE LATE MR. NATHAN MINTZ.

A service in memory of the late Mr. Nathan Mintz, Vice-President of the Great Garden Street Talmud Torah was held in the Synagogue last Sunday. There was a large attendance. The service was intoned by the Rev. A. Katz, and Rabbi Green, of the Great Garden Street Synagogue, delivered the Hesped. A portrait of Mr. Mintz was given in yesterday's *Jewish World*.

THE LATE MR. N. LANDSBERG.

A service was held last Sunday at the Bermondsey and Rotherhithe Synagogue, in memory of Mr. N. Landsberg, one of the founders of the synagogue. The Rev. Mr. Klein officiated. Dayan L. Mendelsohn, M.A., delivered the Hesped, in the course of which he said that the truest monument of Mr. Landsberg's life was the synagogue and other work he had done for the community. The Senior Warder (Mr. H. Freedman) referred to the loss sustained by the Bermondsey and Rotherhithe Jewish community.

Wills and Bequests.

CHARITABLE BEQUESTS.

MR. HERMAN GOSSCHALK, of 2, Ferncroft Avenue, Platts Lane, Hampstead, who died on December 31st has left £127,225 0s. 9d. with net personalty £126,393 10s. 8d. Probate is granted to Joseph Henry Gosschalk, son, of 1, Copthall Chambers, Montague Bender, of 35, King Street, Covent Garden, and Ralph Morphew of 305, Finchley Road. The testator gives £300 to the Jewish Board of Guardians, and £100 each to Netherlands Benevolent Society, the Mount Vernon Hospital for Consumption, the Hampstead Hospital, Haverstock Hill, and the London Hospital, an annuity of £100 to his niece Henrietta Van Wyhe, £500 to Ralph Morphew, £500 to his nephew Herman Gosschalk, £500 to Montague Bender, and the residue as to three-twelfths in trust for each of his sons Edward and Joseph Henry, two-twelfths in trust for each of his daughters, Rosalie and Rosette Louise, one-twelfth each in trust for his children, Jeannette and Henry David.

MR. ANDREW ALEXANDER JACOBS, of 44, Portland Road, Edgbaston, Birmingham, who died on the 17th December last, left property of the gross value of £1,818 16s. 2d., of which £1,125 3s. 6d. is net personalty. Letters of Administration of the property have been granted to his widow, her sureties for the due administration thereof being John Lindey, of 50, Charlotte Road, Edgbaston, and Morris Goldmann, of 44, Portland Road.

MR. JOHN JACOB JONAS, of 36, Norfolk Square, Brighton, who died on November 25th, and whose Will is proved by his son Gerald John Jonas, of the above address, and his son-in-law William Frank Harrison Grinsted, of 57, Brunswick Place, Hove, has left £8,237 9s. 10d. The testator leaves everything to his wife for life, and then for his children Gerald John, Edna Rachel, and Raymond Reuben.

MR. LEWIS VAN PRAAGH, of 22, Burnaby Gardens, Chiswick, who died 11th January last, left estate valued at £89 18s. 8d. Probate of the will has been granted to his widow.

MR. ADOLF ROSENBURG, of 68, Clarence Drive, Hyndland, Glasgow, who died 23rd June last, left personal estate valued at £311 0s. 2d. Probate of the will has been granted to Dolphie Rosenburg, of 73, Robertson Street, Glasgow.

ALDERMAN MRS. MINNIE LANSBURY, of 6, Wellington Road, Bow, has left property sworn for probate as of the gross value of £750, with net personalty £661.

THE LATE JOSEPH REINACH'S BRAIN AND HEART.

MR. JOSEPH HERMANN REINACH, the famous French journalist and politician, who died last April, left, apart from large estates in France, personal estate in the United Kingdom of the net value of £10,381. His will opens: "I wish to be cremated. Civil funeral. Very simple. I wish my brain and my heart to be handed over to the Société d'Anthropologie. I forbid in the most formal manner the publication of any correspondence emanating from me." He left to the National Library of France the whole of his collection of autographs, personal letters, and bound manuscripts, and a magnificent art collection to the Louvre and other French institutions. His collection of bound works was bequeathed to the Chantilly Library.

Enquiries for Missing Relatives.

Enquiries in regard to missing relatives, etc., have been received as to the following:

The family of the late Chyme Hirsch Spiers (Shapiro), Birmingham, desire to locate their uncle, Yisroile Shapiro, of Shawel, Gubernia, who emigrated to Philadelphia.

Chaje Gittel Tuwmann, Riga, niece, desires to locate Greinim Surita, of Leeds.

Leiwick Trupin, Dwinsk, desires to locate Modcha and Aaron Trupin, of Leeds or Glasgow.

Scheine Frade Heimansohn (née Lewin), Windau, desires to locate Schore Finkel, of London.

Schap-e Heidenreich, Rechitzer, brother, desires to locate Samuel Heidenreich, of London.

Schmuel Schei Gorgel, Dwinsk, brother, desires to locate Abraham Gorgel, of London.

Slawa Lei Gris, Dwinsk, desires to locate Jentel and Isaac Suntup, of London.

Magidson Eidel, Dwinsk, niece, desires to locate Roche Rapoport, of London.

Riwe Goldberg, Wenden, mother, desires to locate Max Goldberg, of Liverpool.

Schmert Ullmann, Windau, cousin, desires to locate Joseph Beckman, of Manchester.

Abe Glinzig, Wenden, brother, desires to locate Meier Jachson, of Leeds.

Feige Leibe Katzen, Jacobstadt, sister, desires to locate Benjamin and Abraham Blechman, of London.

Mr. Rupitansky desires to locate Mr. Peis who is thought to be in London in the butter trade.

Rabbi N. Speigel, Seidlitc, desires to locate Mr. Abraham Rosenberg, of London.

Mr. Isaac Berkowsky, Smolowitch, desires to locate Mr. Elias Berkowsky.

Idel Teslier, Warsaw, desires to locate Judel Rosenberg.

Chawe Kalmenowicz, Goldingen, sister, desires to locate Mr. Israel Kalmenowicz, of Hull.

Hinde Goldblatt, Riga, sister, desires to locate Colman Feldman, late of Spital Street, Spitalfields, E.

Esther Itte Gendelman, Wenden, sister, desires to locate Herze Jankewitz, of Leeds.

Rosa Semmelman, Riga, sister, desires to locate Rachle Katz (née Edelstein), of London.

Kende Glicke Maler, Jacobstadt, sister-in-law, desires to locate Mendel Kutok, of London.

Jeute Leibe Katzen, Jacobstadt, sister-in-law, desires to locate Nigsen Schenker, of London.

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Anglo-Jewish Association.

DELETERIOUS TEXT-BOOKS FOR CHILDREN.

A meeting of the Council of the Anglo-Jewish Association was held on Sunday at the Great Western Hotel.

There were present :—

Mr. OSMOND E. D'AVIGDOR GOLDSMID, President, in the Chair; Lady Lewis, Mrs. F. S. Franklin, Haham Dr. M. Gaster, Lieut.-Col. R. Q. Henriques, Messrs. E. N. Adler, Barry Cohen, Leonard L. Cohen, J. Cowen, H. S. Q. Henriques, K.C., Coleman P. Hyman, Louis P. Jacobs, E. Royalton Kisch, M.C., H. M. Kisch, C.S.I. (President of the Bristol Branch), Harry R. Lewis, Maurice G. Liverman, Lionel Lowy, Edward Michaelis (representative of the Melbourne Branch), Claude G. Montefiore, Leonard G. Montefiore, O.B.E., J. Prag, J.P., C. S. Rubens (representative of the Cambridge Branch), Selim Samuel, I. Seligman, Oswald John Simon, M. A. Spielman, A. Tarlo.

Mr. ISAAC SELIGMAN **said that as the oldest member of the Council he desired to extend a hearty welcome to their new President. He assured him of the support of the Council in every endeavour he made for the welfare of the Association. In his predecessors in the Chair he had a splended example, which he was confident Mr. Goldsmid would follow.**

The PRESIDENT, **in reply, said that he appreciated to the full the responsibilities placed upon him and the extraordinary difficulty of following in the footsteps of his cousin, Mr. Montefiore. He did not think anyone would fail to understand how impossible it was to represent the Association in the way Mr. Montefiore had done for twenty-five years. He would do his best and endeavour to maintain the position of the Association, and at the same time to strive after that unity in the community which they all had at heart.**

THE ROYAL WEDDING.

The PRESIDENT **moved that, in conjunction with the Deputies of British Jews, loyal addresses be presented to H.M. the King and Princess Mary on the occasion of the Royal wedding. He said that the whole nation rejoiced in the engagement of the Princess, and congratulated itself on the fact that her marriage would not take her away from this country where she had devoted the greater part of her life to public service, therein following the example of the King on whom public duties and responsibilities always had the first claim. The Jewish community yielded to no body of citizens in the sincerity of their congratulations and the earnest hope that the Princess and her future husband might have all happiness and joy. The motion was carried with acclamation.**

THE SITUATION IN RUMANIA.

Haham Dr. GASTER **said that recently there had apppeared in the Press statements concerning the situation of the Jews in Rumania, which were either exaggerated or absolutely groundless. These statements had reached Rumania, and had caused very great concern to the Jews there. Such statements could do no good.**

Mr. SELIGMAN **said that during the past few days he had conversed with a Rumanian Jew who had told him that the situation of the Jews was much better.**

THE "PRIORESS' TALE."

The report of the Joint Press Committee as recently presented to the Deputies was submitted.

Mr. BARRY COHEN **drew attention to the fact that the proposed change of name of the Committee had been referred back by the Deputies.**

Mr. M. G. LIVERMAN **moved that the representatives of the Association be authorised to support the change of name of the Committee to "Jewish Anti-Defamation Committee." The motion was not seconded.**

Mr. I. SELIGMAN **expressed the view that the Committee was absolutely useless. He thought that more good would be done by the**

(Continued on next column)

Foot and Mouth Disease

A *Safe* and Pure Milk supply assured

USE ONLY

NESTLE'S MILK

THE RICHEST IN CREAM

Cash prices 7D. and 1/1½D. per tin.

OR

IDEAL MILK

(unsweetened)

Cash prices 5D. and 9½D. per tin.

Guaranteed absolutely uncontaminated.

No fear of Scarcity—No increased price.

Imitations always benefit the seller : never you.

(Untouched by hand in process of manufacture)

JEWISH COOKERY.

SOME SEASONABLE DISHES.

A WINTER SALAD.

Celery, one head.
One beetroot.
Two large apples.
Walnuts (without shells), 2 oz.
Two shalots.
Mayonnaise sauce or salad dressing.

CUT the beetroot into dice, chop up the apples, celery, walnuts and shalots, add a little salt and mix thoroughly, and dress with an ordinary salad dressing or thin mayonnaise.

SALSIFY RISSOLES.

MASH any left over salsify, and to every teacupful add half the quantity of breadcrumbs, one tablespoonful of flour, and one prepared dried egg. Season with salt and pepper, form into rissoles, roll in brown crumbs and fry a golden brown.

WELLINGTON BROTH.

(An excellent luncheon dish rendering a meat course unnecessary).

Topside of beef, 12 oz.
Stock, 2 pints.
Dripping, 1 oz.
Carrots, 4 oz.
Cabbage, one very small one.
Rice, 1½ oz.
Seasoning.
Dumplings.

MINCE the meat and chop the vegetables as small as possible. Melt the dripping in a saucepan, add the chopped onion and brown it well. Then add the other vegetables and fry them for three minutes. Pour on the cold stock, add the meat and heat very slowly, add the rice and seasoning and simmer gently until the rice and vegetables are soft. Add more seasoning if necessary and serve with little dumplings in the broth.

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1 turnip.
A small head of celery.
Marmite, 1 teaspoonful.
Water, 2 quarts.
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Seasoning.

SOAK the beans for twenty-four hours, then drain. Cut the vegetables small. Put in a saucepan with the soaked beans, water and tomatoes and marmite. Simmer gently for three hours, then rub through a sieve. Return to the saucepan, season with salt, pepper, and a pinch of mace. Add the chopped parsley, bring to the boil, and serve in a hot tureen.

ANGLO-JEWISH ASSOCIATION.—*(Continued from previous column).*

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The death occurred on Monday of last week of Mr. Benjamin Harbour at the age of sixty-eight. Mr. Harbour was one of the most zealous of communal and public workers, his efforts on behalf of the local hospitals in general and the Royal Hospital in particular bringing honour both to himself and to his brethren. His varied communal activities are indicated by the offices held by him; Warden at the overflow services of the Sheffield Hebrew Congregation, of the Council of which he was a member; Committee of the Board of Guardians and the Talmud Torah Schools (of which he was one of the founders); Past President of the Chevrah Kadisha and the Shelter; and one of the founders of the Central Synagogue. הבל על דאבדין.—From Rabbi B. I. COHEN.

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[F.O.C.] AMSTERDAM.

Profound sorrow has been caused in the community here by the death, at the age of fifty-seven, of Mr. Jacob Brouwer, whose funeral took place on Sunday, the 5th inst. A prominent member of Dutch Jewry, the deceased had for many years wholeheartedly devoted himself to the service of his less fortunately placed coreligionists; indeed, there was scarcely a charitable institution with which he was not actively connected. To the aged and infirm he was a particularly good friend and benefactor, and by his untiring labours as President of the Amsterdam Home for Aged Jews he endeared himself to the old folk requiring institutional care. He was the leading spirit in the negotiations for the purchase of a site recently on which is being built accommodation for aged Jewish invalids, with the idea of obviating the necessity in future of non-Jewish institutions being obliged to house members of our community, who, for lack of accommodation, could not be placed in appropriate Jewish institutions. In many other respects, Mr. Brouwer was a faithful servant to the community. As member of the Council of the United Synagogue, his initiative and wide experience gained for him the ready respect and loyalty of his co-workers. Mr. Brouwer was also a member of the local Committee of the *Alliance Israélite Universelle*. He did not confine his social work to the community. He was especially interested in the status of the diamond workers, and the large number of members of the influential Nederlands Diamond Workers' Union have cause to remember with gratitude his untiring efforts on their behalf. He was for a time President of the Central Committee of the Amsterdam Lodge of the Ancient Order of Foresters, and devoted himself especially to the medical activities of the Order, being chairman of the Committee which regulated medical aid for members. The esteem in which he was held by all sections of the community and the public generally was manifested at the funeral which was largely attended, and at which several institutions in the country were officially represented.

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The death has occurred at the Van Cortlandt Hospital, New York, of Mr. Abraham Pinto Joseph, son of Mr. Montefiore J. Joseph of this city. The deceased, who had been ill for over a year, had attained the age of thirty-eight years and six months. He received his early education at the High School of Quebec, and later graduated with honours at McGill University, receiving the degree of B.A., and B.Sc.

The late Mr. Joseph held the position of Electrical Engineer with the General Electric Co., at Schenectady, and later went to the Westinghouse Electric Co., at Pittsburgh.

Mr. Montefiore Joseph, his father, and Miss Joseph, his sister, were on their way home to this city after visiting the deceased when word reached them in Montreal of his demise.

The late Mr. Joseph leaves to mourn his loss his widow (née Hortense Ury) two young children, his father Montefiore J. Joseph, two brothers, Edward C. Joseph of Quebec, and Kenneth Joseph of Montreal, and two sisters, Mrs. Martin Wolff of Ottawa, and Miss Rosetta Joseph.

THE LATE RABBI DR. NOBEL.

German Jewry has suffered a great loss in the premature death of Dr. N. A. Nobel, the Frankfort Rabbi, whose death was announced in the JEWISH CHRONICLE of last week. In announcing the sad event, on the 24th January, the Executive said: "Deepest Rabbinic learning and wide classical culture were joined in the dear departed leader with the glow of prophetic speech. From the pulpit and from the teacher's chair his creative genius directed an unconquerable stream of religious fervour and of purest humanity into the hearts of his community. Imbued with the real spirit of Judaism, he was a true guardian and preceptor of our holy teachings; and God's grace rested on his work. The name of the beloved dead will be for ever united with our community, unforgettable as his services for us and for our youth. May his noble and pure soul rest in peace!"

THE LATE MRS. ABRAHAM STERN (Liverpool).

At the Princes Road Synagogue on Sabbath the Rev. S. Frampton, referring to the death of Mrs. A. Stern, widow of a former Treasurer, said that her passing away removed another link with a generation which had helped to win the prestige that their synagogue enjoyed in the country and to build up the respect in which the Jewish name was held in their city. She herself was distinguished by a characteristic very dear to the Jewish heart, מתן בסתר, the "gift in secret." There were aged widows in their midst who, without knowing the name of their benefactress, had cause to bless the loving consideration which had made life easier for them in the evening of their days.

THE LATE MR. NATHAN MINTZ.

A service in memory of the late Mr. Nathan Mintz, Vice-President of the Great Garden Street Talmud Torah was held in the Synagogue last Sunday. There was a large attendance. The service was intoned by the Rev. A. Katz, and Rabbi Green, of the Great Garden Street Synagogue, delivered the Hesped. A portrait of Mr. Mintz was given in yesterday's *Jewish World*.

THE LATE MR. N. LANDSBERG.

A service was held last Sunday at the Bermondsey and Rotherhithe Synagogue, in memory of Mr. N. Landsberg, one of the founders of the synagogue. The Rev. Mr. Klein officiated. Dayan L. Mendelsohn, M.A., delivered the Hesped, in the course of which he said that the truest monument of Mr. Landsberg's life was the synagogue and other work he had done for the community. The Senior Warder (Mr. H. Freedman) referred to the loss sustained by the Bermondsey and Rotherhithe Jewish community.

Wills and Bequests.

CHARITABLE BEQUESTS.

MR. HERMAN GOSSCHALK, of 2, Ferncroft Avenue, Platts Lane, Hampstead, who died on December 31st has left £127,225 0s. 9d. with net personalty £126,393 10s. 8d. Probate is granted to Joseph Henry Gosschalk, son, of 1, Copthall Chambers, Montague Bender, of 35, King Street, Covent Garden, and Ralph Morphew of 305, Finchley Road. The testator gives £300 to the Jewish Board of Guardians, and £100 each to Netherlands Benevolent Society, the Mount Vernon Hospital for Consumption, the Hampstead Hospital, Haverstock Hill, and the London Hospital, an annuity of £100 to his niece Henrietta Van Wyhe, £500 to Ralph Morphew, £500 to his nephew Herman Gosschalk, £500 to Montague Bender, and the residue as to three-twelfths in trust for each of his sons Edward and Joseph Henry, two-twelfths in trust for each of his daughters, Rosalie and Rosette Louise, one-twelfth each in trust for his children, Jeannette and Henry David.

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Rabbi N. ... desires to locate Mr. Abraham Rosenberg, of London.

Mr. Isaac Berkowsky, Smolowitch, desires to locate Mr. Elias Berkowsky.

Idel Teslier, Warsaw, desires to locate Judel Rosenberg.

Chawe Kalmenowicz, Goldingen, sister, desires to locate Mr. Israel Kalmenowicz, of Hull.

Hinde Goldblatt, Riga, sister, desires to locate Colman Feldman, late of Spital Street, Spitalfields, E.

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[F.A.C.] QUEBEC.

The death has occurred at the Van Cortlandt Hospital, New York, of Mr. Abraham Pinto Joseph, son of Mr. Montefiore J. Joseph of this city. The deceased, who had been ill for over a year, had attained the age of thirty-eight years and six months. He received his early education at the High School of Quebec, and later graduated with honours at McGill University, receiving the degree of B.A., and B.Sc.

The late Mr. Joseph held the position of Electrical Engineer with the General Electric Co., at Schenectady, and later went to the Westinghouse Electric Co., at Pittsburgh.

Mr. Montefiore Joseph, his father, and Miss Joseph, his sister, were on their way home to this city after visiting the deceased when word reached them in Montreal of his demise.

The late Mr. Joseph leaves to mourn his loss his widow (née Hortense Ury) two young children, his father Montefiore J. Joseph, two brothers, Edward C. Joseph of Quebec, and Kenneth Joseph of Montreal, and two sisters, Mrs. Martin Wolff of Ottawa, and Miss Rosetta Joseph.

THE LATE RABBI DR. NOBEL.

German Jewry has suffered a great loss in the premature death of Dr. N. A. Nobel, the Frankfort Rabbi, whose death was announced in the JEWISH CHRONICLE of last week. In announcing the sad event, on the 24th January, the Executive said: "Deepest Rabbinic learning and wide classical culture were joined in the dear departed leader with the glow of prophetic speech. From the pulpit and from the teacher's chair his creative genius directed an unconquerable stream of religious fervour and of purest humanity into the hearts of his community. Imbued with the real spirit of Judaism, he was a true guardian and preceptor of our holy teachings; and God's grace rested on his work. The name of the beloved dead will be for ever united with our community, unforgettable as his services for us and for our youth. May his noble and pure soul rest in peace!"

THE LATE MRS. ABRAHAM STERN (Liverpool).

At the Princes Road Synagogue on Sabbath the Rev. S. Frampton, referring to the death of Mrs. A. Stern, widow of a former Treasurer, said that her passing away removed another link with a generation which had helped to win the prestige that their synagogue enjoyed in the country and to build up the respect in which the Jewish name was held in their city. She herself was distinguished by a characteristic very dear to the Jewish heart, מתן בסתר, the "gift in secret." There were aged widows in their midst who, without knowing the name of their benefactress, had cause to bless the loving consideration which had made life easier for them in the evening of their days.

THE LATE MR. NATHAN MINTZ.

A service in memory of the late Mr. Nathan Mintz, Vice-President of the Great Garden Street Talmud Torah was held in the Synagogue last Sunday. There was a large attendance. The service was intoned by the Rev. A. Katz, and Rabbi Green, of the Great Garden Street Synagogue, delivered the Hesped. A portrait of Mr. Mintz was given in yesterday's *Jewish World*.

THE LATE MR. N. LANDSBERG.

A service was held last Sunday at the Bermondsey and Rotherhithe Synagogue, in memory of Mr. N. Landsberg, one of the founders of the synagogue. The Rev. Mr. Klein officiated. Dayan L. Mendelsohn, M.A., delivered the Hesped, in the course of which he said that the truest monument of Mr. Landsberg's life was the synagogue and other work he had done for the community. The Senior Warder (Mr. H. Freedman) referred to the loss sustained by the Bermondsey and Rotherhithe Jewish community.

Wills and Bequests.

CHARITABLE BEQUESTS.

MR. HERMAN GOSSCHALK, of 2, Ferncroft Avenue, Platts Lane, Hampstead, who died on December 31st has left £127,223 0s. 9d. with net personalty £126,393 10s. 8d. Probate is granted to Joseph Henry Gosschalk, son, of 1, Copthall Chambers, Montague Bender, of 35, King Street, Covent Garden, and Ralph Morphew of 305, Finchley Road. The testator gives £300 to the Jewish Board of Guardians, and £100 each to Netherlands Benevolent Society, the Mount Vernon Hospital for Consumption, the Hampstead Hospital, Haverstock Hill, and the London Hospital, an annuity of £100 to his niece Henrietta Van Wyhe, £500 to Ralph Morphew, £500 to his nephew Herman Gosschalk, £500 to Montague Bender, and the residue as to three-twelfths in trust for each of his sons Edward and Joseph Henry, two-twelfths in trust for each of his daughters, Rosalie and Rosette Louise, one-twelfth each in trust for his children, Jeannette and Henry David.

MR. ANDREW ALEXANDER JACOBS, of 44, Portland Road, Edgbaston, Birmingham, who died on the 17th December last, left property of the gross value of £1,818 16s. 2d., of which £1,125 3s. 6d. is net personalty. Letters of Administration of the property have been granted to his widow, her sureties for the due administration thereof being John Lindey, of 50, Charlotte Road, Edgbaston, and Morris Goldmann, of 41, Portland Road.

MR. JOHN JACOB JONAS, of 36, Norfolk Square, Brighton, who died on November 25th, and whose Will is proved by his son Gerald John Jonas, of the above address, and his son-in-law William Frank Harrison Grinsted, of 57, Brunswick Place, Hove, has left £8,237 9s. 10d. The testator leaves everything to his wife for life, and then for his children Gerald John, Edna Rachel, and Raymond Reuben.

MR. LEWIS VAN PRAAGH, of 22, Burnaby Gardens, Chiswick, who died 11th January last, left estate valued at £89 18s. 8d. Probate of the will has been granted to his widow.

MR. ADOLF ROSENBURG, of 68, Clarence Drive, Hyndland, Glasgow, who died 25rd June last, left personal estate valued at £311 0s. 2d. Probate of the will has been granted to Dolphie Rosenburg, of 75, Robertson Street, Glasgow.

ALDERMAN MRS. MINNIE LANSBURY, of 6, Wellington Road, Bow, has left property sworn for probate as of the gross value of £750, with net personalty £661.

THE LATE JOSEPH REINACH'S BRAIN AND HEART.

MR. JOSEPH HERMANN REINACH, the famous French journalist and politician, who died last April, left, apart from large estates in France, personal estate in the United Kingdom of the net value of £10,381. His will opens: "I wish to be cremated. Civil funeral. Very simple. I wish my brain and my heart to be handed over to the Société d'Anthropologie. I forbid in the most formal manner the publication of any correspondence emanating from me." He left to the National Library of France the whole of his collection of autographs, personal letters, and bound manuscripts, and a magnificent art collection to the Louvre and other French institutions. His collection of bound works was bequeathed to the Chantilly Library.

Enquiries for Missing Relatives.

Enquiries in regard to missing relatives, etc., have been received as to the following:

The family of the late Chyme Hirsch Spiers (Shapiro), Birmingham, desire to locate their uncle, Yisroile Shapiro, of Shawel, Gubernia, who emigrated to Philadelphia.

Chaje Gittel Towmann, Riga, niece, desires to locate Gronum Samuels, of Leeds.

Leiwick Trupin, Dwinsk, desires to locate Molcha and Aaron Trupin, of Leeds or Glasgow.

Scheine Frade Heimansohn (née Lewin), Windau, desires to locate Schier Finkel, of London.

Schaje Heidenreich, Rechitzer, brother, desires to locate Samuel Heidenreich, of London.

Schmuel Schei Gorgel, Dwinsk, brother, desires to locate Abraham Gorgel, of London.

Slawa Lei Gris, Dwinsk, desires to locate Jentel and Isaac Sonin, of London.

Magidson Eidel, Dwinsk, niece, desires to locate Roche Rapoport, of London.

Riwe Goldberg, Wenden, mother, desires to locate Max Goldberg, of Liverpool.

Schmerl Ullmann, Windau, cousin, desires to locate Joseph Beckman, of Manchester.

Abe Glinzig, Wenden, brother, desires to locate Meier Jachson, of Leeds.

Feige Leibe Katzen, Jacobstadt, sister, desires to locate Benjamin and Abraham Blechman, of London.

Mr. Rapitansky desires to locate Mr. Peis who is thought to be in London in the butter trade.

Rabbi N. Speigel, Seidlitz, desires to locate Mr. Abraham Rosenberg, of London.

Mr. Isaac Berkowsky, Smolowitch, desires to locate Mr. Elias Berkowsky.

Idel Teslier, Warsaw, desires to locate Judel Rosenberg.

Chawe Kalmenowicz, Goldingen, sister, desires to locate Mr. Israel Kalmenowicz, of Hull.

Hinde Goldblatt, Riga, sister, desires to locate Colman Feldman, late of Spital Street, Spitalfields, E.

Esther Itte Gendelman, Wenden, sister, desires to locate Herce Jacobson, of Leeds.

Rosa Semmelman, Riga, sister, desires to locate Rachle Katz (née Kutsch), of London.

Kende Gicke Maler, Jacobstadt, sister-in-law, desires to locate Moses Kutok, of London.

Jeate Leibe Katzen, Jacobstadt, sister-in-law, desires to locate Nigel Schenker, of London.

Leibe Landsmann (née Abramowitch), Riga, cousin, desires to locate Schoine Rosenberg, of Glasgow.

Mr. Leiser Rein, Wischky, nephew, desires to locate Leibe Sussman, of London.

Scheine Basse Buxin, Marienburg, cousin, desires to locate Samuel Buxin, of Stepney, E.

Mrs. Jacobson, Los Angeles, sister, desires to locate Jacob Green, sailor, from whom she has not heard for 13 years.

Chawe Leibowitch (née Berman), Riga, sister, desires to locate Kate Sherman and Gittel Mendelsohn, of Leeds.

Selde Elkahn (née Hirschhorn), Riga, niece, desires to locate Abram Bel Katz, of London.

Information in regard to the above will be gladly received at the offices of the JEWISH CHRONICLE, 2, Finsbury Square, London, E.C. 2, and duly transmitted to the proper quarters.

Correspondents in Eastern Europe are reminded not to omit to enclose addressed envelopes when communicating with relatives in Western Europe or America.

Anglo-Jewish Association.

DELETERIOUS TEXT-BOOKS FOR CHILDREN.

A meeting of the Council of the Anglo-Jewish Association was held on Sunday at the Great Western Hotel.

There were present:—

Mr. OSMOND E. D'AVIGDOR GOLDSMID, President, in the Chair; Lady Lewis, Mrs. F. S. Franklin, Haham Dr. M. Gaster, Lieut.-Col. R. Q. Henriques, Messrs. E. N. Adler, Barry Cohen, Leonard L. Cohen, J. Cowen, H. S. Q. Henriques, K.C., Coleman P. Hyman, Louis P. Jacobs, E. Royalton Kisch, M.C., H. M. Kisch, C.S.I. (President of the Bristol Branch), Harry R. Lewis, Maurice G. Liverman, Lionel Lowy, Edward Michaelis (representative of the Melbourne Branch), Claude G. Montefiore, Leonard G. Montefiore, O.B.E., J.Pcg. J.P., C. S. Rubens (representative of the Cambridge Branch), Selim Samuel, I. Seligman, Oswald John Simon, M. A. Spielman, A. Tarlo.

Mr. ISAAC SELIGMAN **said that as the oldest member of the Council he desired to extend a hearty welcome to their new President. He assured him of the support of the Council in every endeavour he made for the welfare of the Association. In his predecessors in the Chair he had a splendid example, which he was confident Mr. Goldsmid would follow.**

The PRESIDENT, **in reply, said that he appreciated to the full the responsibilities placed upon him and the extraordinary difficulty of following in the footsteps of his cousin, Mr. Montefiore. He did not think anyone would fail to understand how impossible it was to represent the Association in the way Mr. Montefiore had done for twenty-five years. He would do his best and endeavour to maintain the position of the Association, and at the same time to strive after that unity in the community which they all had at heart.**

THE ROYAL WEDDING.

The PRESIDENT **moved that, in conjunction with the Deputies of British Jews, loyal addresses be presented to H.M. the King and Princess Mary on the occasion of the Royal wedding. He said that the whole nation rejoiced in the engagement of the Princess, and congratulated itself on the fact that her marriage would not take her away from this country where she had devoted the greater part of her life to public service, therein following the example of the King on whom public duties and responsibilities always had the first claim. The Jewish community yielded to no body of citizens in the sincerity of their congratulations and the earnest hope that the Princess and her future husband might have all happiness and joy. The motion was carried with acclamation.**

THE SITUATION IN RUMANIA.

Haham Dr. GASTER **said that recently there had apppeared in the Press statements concerning the situation of the Jews in Rumania, which were either exaggerated or absolutely groundless. These statements had reached Rumania, and had caused very great concern to the Jews there. Such statements could do no good.**

Mr. SELIGMAN **said that during the past few days he had conversed with a Rumanian Jew who had told him that the situation of the Jews was much better.**

THE "PRIORESS' TALE."

The report of the **Joint Press Committee as recently presented to the Deputies was submitted.**

Mr. BARRY COHEN **drew attention to the fact that the proposed change of name of the Committee had been referred back by the Deputies.**

Mr. M. G. LIVERMAN **moved that the representatives of the Association be authorised to support the change of name of the Committee to "Jewish Anti Defamation Committee." The motion was not seconded.**

Mr. I. SELIGMAN **expressed the view that the Committee was absolutely useless. He thought that more good would be done by the**

(Continued on next column)

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JEWISH COOKERY.

SOME SEASONABLE DISHES.

A WINTER SALAD.

Celery, one head.
One beetroot.
Two large apples.
Walnuts (without shells), 2 oz.
Two shalots
Mayonnaise sauce or salad dressing.

CUT the beetroot into dice, chop up the apples, celery, walnuts and shalots, add a little salt and mix thoroughly, and dress with an ordinary salad dressing or thin mayonnaise.

SALSIFY RISSOLES.

MASH any left over salsify, and to every teacupful add half the quantity of breadcrumbs, one tablespoonful of flour, and one prepared dried egg. Season with salt and pepper, form into rissoles, roll in brown crumbs and fry a golden brown.

WELLINGTON BROTH.

(An excellent luncheon dish rendering a meat course unnecessary).

Topside of beef, 12 oz.
Stock, 2 pints.
Dripping, 1 oz.
Carrots, 4 oz.
Cabbage, one very small one.
Rice, 1½ oz.
Seasoning.
Dumplings.

MINCE the meat and chop the vegetables as small as possible. Melt the dripping in a saucepan, add the chopped onion and brown it well. Then add the other vegetables and fry them for three minutes. Pour on the cold stock, add the meat and heat very slowly, add the rice and seasoning and simmer gently until the rice and vegetables are soft. Add more seasoning if necessary and serve with little dumplings in the broth.

THE DUMPLINGS. Mix six ounces of flour with two ounces of chopped suet, a quarter of a teaspoonful of baking powder and a pinch of salt. Mix stiffly with cold water and shape into balls the size of *small* marbles and boil in the broth twenty minutes before serving.

HARICOT BEAN SOUP.

Haricot beans, ½ lb.
2 Spanish onions.
1 turnip.
A small head of celery.
Marmite, 1 teaspoonful.
Water, 2 quarts.
Half a tin of tomatoes.
Chopped parsley, 1 tablespoonful.
Seasoning.

SOAK the beans for twenty-four hours, then drain. Cut the vegetables small. Put in a saucepan with the soaked beans, water and tomatoes and marmite. Simmer gently for three hours, then rub through a sieve. Return to the saucepan, season with salt, pepper, and a pinch of mace. Add the chopped parsley, bring to the boil, and serve in a hot tureen.

ANGLO-JEWISH ASSOCIATION.—(*Continued from previous column*).

decision of the Court in the libel case against the Editor of *Plain English* than by any of the activities of the Committee. He had never seen the use of the Committee, and it had done nothing up to now.

Haham Dr. GASTER moved that action should be taken by the Committee in regard to the inclusion in the School Edition of Chaucer's Canterbury Tales of the "Prioress' Tale," to which attention had been drawn in the JEWISH CHRONICLE by Rabbi Dr. Salis Daiches of Edinburgh. He said that the tale was a repetition of the infamous blood accusations on which the Association had had to take action on many occasions. Placing it in the hands of children would do the greatest possible harm, and it was their duty to prevent this poison being disseminated among children. He pointed out that this was quite a different case from that of Shylock. In the "Merchant of Venice" there was no attack upon the Jewish Religion. He reminded the Council that successful action had been taken to prevent the dissemination of a similar libel in a posthumous work of Sir Richard Burton.

Mr. E. N. ADLER seconded the motion. He said that the legislature had made the selling of poison difficult, and they ought to prevent the dissemination of this moral poison among children. He urged that the Educational Authorities be asked to prevent the use of the book in schools.

Mr. BARRY COHEN said that he ought to have intervened before Dr. Gaster had brought forward his motion, but he did not wish to deprive the Council of the pleasure of hearing Dr. Gaster. (Laughter). The Press Committee at a meeting on the previous Thursday had already decided to take action in the direction desired by Dr. Gaster, and a letter would be written to the Editress asking her either to omit the tale altogether from future editions, or to append a note similar to that employed by a learned writer of the *Eighteenth Century* in a similar connection.

Mr. H. S. Q. HENRIQUES, K.C., said that he had been a party to this decision and had made a suggestion in that sense at the Deputies. He urged that they should guard against making a mountain out of a molehill. It must not be forgotten that the "Prioress' Tale" was recognised as a masterpiece of English Literature by the greatest of English poets. The version of the Tale in the book was already edited, and there was no reference to the blood accusation. They could not suppress the freedom of literature, and in any case were rather late in the day, as this book was already in use when he was at school.

Dr. GASTER said that in view of the decision of the Committee he would not press his motion.

THE FINANCES OF THE ASSOCIATION.

Mr. ISAAC SELIGMAN, Treasurer, submitted the financial statement.

Mr. JOSEPH COWEN drew attention to the parlous condition of the Association's finances as disclosed by the statement.

Mr. SELIGMAN said that the principal liability of the Association was the Evelina de Rothschild School at Jerusalem, which he described as a "white elephant." He hoped Mr. Cowen's Zionist friends would consider taking the school over.

Mr. COWEN: We might consider taking it over.

On the recommendation of the Ladies' Committee, the estimates of the Evelina School for 1922, amounting to £4,108, were adopted. It was reported that the liability of the Association would be reduced by £450 to be received in grants from the Palestine Administration.

Spanish and Portuguese Congregation.

ANNUAL MEETING.

The annual meeting of Elders was held last Sunday, in the Board Room of the Lauderdale Road Synagogue. There were present:—

Mr. EUSTACE A. LINDO, Vice-President, in the Chair, Dr. L. D. Barnett, Messrs. D. V. N. Da Costa, G. Delgado, J. S. Elmaleh, A. Isaacs, M. A. N. Lindo, C. A. Mocatta, E. L. Mocatta, J. Sebag-Montefiore, and R. Nahon.

A letter was read from the Rev. H. Shandel (of Ramsgate) thanking the Elders for their congratulations on the occasion of his golden wedding.

Sir Francis A. Montefiore, Bart., and Mr. E. A. Lindo were unanimously elected President and Vice-President respectively, of the Elders for the ensuing three years.

On the motion of the CHAIRMAN, the report of the Mahamad and the financial statement were unanimously adopted.

The following resolutions were submitted by Mr. G. DELGADO and unanimously adopted:—

Having regard to the fact that Rabbi Gaguin has agreed to undertake the ecclesiastical representation of the congregation on general communal bodies, such as the Board of Shechetа and the Conjoint Passover Flour Committee, his salary be increased, and that he should attend to the affairs of the Congregation, in London, at least six times during the year.

That, in consequence of the retirement of the Rev. S. J. Roco, a vacancy be declared in the office of Hazan, and that the Mahamad be instructed to proceed with the election of a Junior Hazan.

That a sum of £830 be voted to the Sephardic Board of Guardians for the current year for the benefit of the poor; a sum of £30 to the funds of the Visitation Committee of the United Synagogue; and £75 to the Sephardic Congregational Association towards the expenses of carrying on the Religion Classes under the auspices of the Association.

That Mr. Alfred Henry, F.C.A., be re-appointed Auditor; Mr. H. J. Sequeira, Medical Officer to the poor of the Congregation; and that Hazan Gomez de Mesquita and Mr. A. Nunes Vas be re-elected Hazan and Assistant Hazan respectively of Hebra.

That Messrs. E. L. Mocatta, J. D. Israel, LL.D., and M. A. N. Lindo be re-appointed, for a period of two years, delegates of the Congregation on the Conjoint Committee with the representatives of the West London Synagogue, and that they be charged with the care of all matters relating to the Hendon Burial Ground.

That Messrs. D. Castello, M. A. N. Lindo, C. A. Mocatta, E. L. Mocatta, C. E. Sebag-Montefiore, R. Nahon, F. Pinto, E. H. Pinto, and Dr. L. Barnett be elected Inspectors of Beshaim for the ensuing two years.

Mr. G. DELGADO said that although the sum of £830 had been voted to their Board of Guardians, it was necessary to point out that the usual grant of £900 had not been reduced, for the Board would still receive £70 from the Lara Bequest.

A proposal for the extension of the Lauderdale Road Synagogue was discussed at length. A plan of the scheme by Mr. M. N. Castello, the architect, was submitted, and a letter was read from that gentleman in which it was stated that the estimated cost of the extension and other alterations would be about £10,837.

Mr. M. A. N. LINDO said that the Mahamad had already had offers of £4,000 towards the proposed extension. The structure was not in good condition and required new heating arrangements and ventilation. He hoped the Elders would leave the matter in the hands of the Mahamad for them to carry out the scheme.

Mr. C. A. MOCATTA said that if they knew how much money was likely to be collected they might be able to go ahead with the scheme.

Mr. JOHN SEBAG-MONTEFIORE said that before they could incur any liabilities for purposes of extension they should consult with their Trustees. What evidence had they that more accommodation in the synagogue was needed? It was only assumed that such accommodation was required.

After some further remarks by Messrs. R. NAHON, M. A. N. LINDO, and the CHAIRMAN,

Mr. G. DELGADO moved a resolution to the effect that the Elders, being of opinion that it would be desirable to extend the synagogue in the direction set out in the amended plan of Mr. M. N. Castello, they authorise the Mahamad to acquire the necessary land for the purpose.

Mr. J. SEBAG-MONTEFIORE moved an amendment:—

That no power be given to the Mahamed to spend any money on the scheme until they can report to the Elders how much money can be collected.

He said that no land should be purchased until they could raise £10,000.

The amendment having been seconded,

Mr. NAHON said that such an important matter should be discussed by a much larger number of Elders than were present that morning.

Mr. SEBAG-MONTEFIORE endorsed the remarks of Mr. Nahon.

The CHAIRMAN said that all the Elders had had notice of that meeting, and so long as a quorum was present, they could go on with the scheme.

On being put to the meeting the amendment was lost.

The original resolution was then carried by 9 votes for to 1 against.

The following was re-elected Levantadores for the ensuing three years:—

The Revs. S. J. Roco, D. B. de Mesquita, B.A., H. Shandel, and J. G. de Mesquita, Messrs. J. Pinto, A. J. Mendoza, E. A. Lindo, J. D. Israel, LL.D., D. Piperno, C. E. Sebag-Montefiore, E. Porter, M. Marchant, and R. C. Lobatto.

REPORT OF THE BOARD OF GUARDIANS.

The report states in part:

As anticipated in the last Report, the work of the Board during the year 1921 has been one of difficulty. The transition stage from war to peace has continued, and although there has been a welcome lowering of the price of commodities, the abnormal demands, due to the continued unemployment with which the Board has had to cope, are revealed by the figures of increased relief, grants of loans, and gifts of stock money. Unfortunately, the outlook for the near future is not promising, unless, as we all hope, a substantial part of the national expenditure is turned from destructive to productive uses. The death has occurred of Mr. J. H. Polak, Chairman of the Visiting and Loan Committees, of Mr. Lionel J. Hassan, a former member of the Board, and of Mr. A. Lindo Henry, a former Secretary of, and an indefatigable worker for, the Board. The demand for clothing as a form of relief continues to be very great, and the Board will appreciate any gifts of clothing. The report concludes with an earnest appeal for continued wider support to relieve the anxieties of the congregation's deputed almoners.

SOME POLISH-JEWISH IMPRESSIONS:

II.—THE LITERARY CLUB.

Is the Title of a SPECIAL ARTICLE in last THURSDAY'S

"JEWISH WORLD."

PRICE: TWOPENCE. OF ALL NEWSAGENTS.

THE LETTERS OF BENAMMI.

CXX.—AUTHORITY IN JUDAISM (RELIGIOUS).

MY DEAR COUSIN,

I suppose it is now an accepted truism that in our own day, as perhaps never before since the Renaissance, men are questioning authority in all spheres of human thought and action. Quo Warranto is the formula on the lips of the young more especially, and nowhere probably so insistently as in the field of religion. There is stocktaking and renovation in all quarters. In the Anglican Church "outworn creeds" have become a topic of discussion. God himself is weighed in the balance, and the Bible is the target of criticism, whether Higher or Lower. If Tom Paine was justified in speaking of the Age of Reason, we surely may speak of the Age of Criticism.

How does Judaism fare in this atmosphere? On the one hand many Jews are prepared to repeat the old watchwords and carry on the old ceremonial unquestioningly; on the other, our young people are becoming restive. It may be said that this conflict between the young and the old has existed ever since the world began. It is natural. Yet too much reliance should not be placed on this comforting thought. We must have the young with us, for they are the Future. If they have questions, they must be answered; if they have difficulties, they must be sympathetically considered. But they must be retained. If our young people fall away, the prospects for Judaism would be indeed sombre.

Established authority can do much either for the establishment of Judaism or for its disintegration. Much will depend on its attitude. Fortunately, our spiritual leaders are not a caste, nor do they derive their authority from some supernatural source. The chain of tradition among Jews is linked by knowledge—knowledge which is open to all men to acquire, and which dates back to the earliest records of the race.

The first religious leaders were the priests. They decided what was and what was not holy, and they taught the children of Israel all the statutes of the Lord. They were also the judges; in case a difficulty arose where a decision was necessary, the Israelite was advised to go to the Priests for it. "According to the tenor of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not turn aside from the sentence which they shall shew thee to the right hand, nor to the left." For a primitive community this unquestioning obedience was probably sound; as time went on the Prophets arose to add a moral sanction, to urge elementary justice, to stress what was right, especially when like most human institutions the priestly class in ancient Israel decayed. Micah complained that the priests taught for hire; Isaiah that they erred in judgment because of strong drink. In due course the Prophet with his appeal to the spiritual became the religious authority in Judaism. The Spirit of the Lord which was upon him enabled him "to pluck up and to break down, to destroy and to overthrow, to build and to plant."

The Rabbis were the successors of the Prophets. In them the intellectual development had so far grown that reason and thought were the basis of their authority. Tradition had furnished a literature—the Bible, and this they discussed and interpreted according to fixed rules. In these discussions all might take part; no one was excluded; and the decisions were made authoritative by promulgation of the Synhedrion, the highest religious authority among the Jews. But there was no pontifical finality about the discussions and decisions of religious life. A refreshing considerateness characterises them. Some may decide in the affirmative, the Talmud declares in so many words, and others in the negative, yet both decisions may be inspired by Divine wisdom—אלו ואלו דברי אלהים חיים. How different is this dictum from the pontifical decisions of the Church! How different also from the attitude of certain Jews to their brethren to-day!

Nevertheless, while discussion was free and differences of opinion recognised as of divine origin, it was necessary to have one norm or standard for practical life. The decisions promulgated by the Synhedrion were therefore regarded as binding, and the salutary principle was laid

(Continued on next page.)

UNION OF JEWISH WOMEN.

The Annual General Meeting and a Conference

of the UNION OF JEWISH WOMEN will be held at 10.30 a.m., on

SUNDAY, 19th FEBRUARY, 1922

at

WEST CENTRAL JEWISH GIRLS' CLUB, 51, Alfred Place, Tottenham Court Rd., W.

MORNING SESSION.

10.30—11.15 ... Annual General Meeting and Presidential Address.

11.15—12.15 ... "My Pastoral Tour through the Overseas Dominions; some Impressions and Suggestions."
—The Very Rev. the Chief Rabbi.
In the Chair ... *The PRESIDENT*

12.15—1 ... "Provincial Jewish Problems."
—Miss MARGARET LANGDON and Mrs. HALPERN.
In the Chair ... *Mrs. M. A. SPIELMAN*

DISCUSSION.

AFTERNOON SESSION.

2.30—3.30 ... "Woman's Part in Public Life."
—Mrs. HENRY FOWLER, J.P., L.C.C.
In the Chair ... *Miss ADLER, J.P., L.C.C.*

3.30—4.30 ... "Religion in Girls' Clubs."—The Hon. Elin Mond.
"Confirmation for Girls."—Mrs. E. G. Joseph.
In the Chair ... *Mrs. H. L. G. SOLOMON*

DISCUSSION.

Arrangements for Lunch, 3/6 per head, at Abrahamson's, Windsor Arms.
Tea and Coffee, 2/- in the Hall.

By Order, K. HALFORD, Secretary.

THE LETTERS OF BENAMMI.—*Continued from previous page.*

down that even if in a man's opinion the Synhedrion was wrong in its judgment, it was nevertheless his duty to obey its behests. אפילו מראים בעיניך של ימין שהוא שמאל ושל שמאל שהוא ימין שמין לה. The Talmud instances many cases of Rabbis who were honestly convinced that the decisions of the highest authority in their day were wrong, but who yet obeyed them, realising that practical life requires one standard. In fact the principle was laid down that the Synhedrion or its successor was to be obeyed in each age—that Jephthah in his generation was as Samuel in his—יפתח ברורו כשמואל ברורו. Or, as the exegetes pointed out, Holy Writ says in case of difficulty, go to the Judge—*i.e.*, the supreme authority of your own day—אין לך לילך אלא אצל שופט שבימיך.

The chain of Tradition was carried on during the middle ages by scholars of repute, whose learning and knowledge were the foundation of their authority. There was no special caste apart with privileges derived from mystic sources. Among Jews, teachers and religious leaders were men who acquired knowledge. A man's reputation naturally attracted the questions of his fellows. If a Jew or a Jewish community were in need of religious guidance, they approached the Rabbi who was known to have knowledge—a common sense procedure, which must specially appeal to us of this generation. But in the process of time, persecution and suffering resulted in making life burdensome for the Jew, and the lamp of learning burned low. Rabbi Mordecai ben Hillel is said to have been the last of the great scholars of the early middle ages; he died a martyr's death at Nuremberg in 1298. Thereafter the religious leaders of the Jewish communities in Germany were often enough ignorant and incompetent, and the rule was established that no one should become a Rabbi who did not possess a licence to act as religious leader. This licence was the התרת הוראה, and the possessor was distinguished by the title of מורנו, *i.e.*, Our Teacher (teacher characteristically and not priest or clergyman!) The *Hatarah* was given by some distinguished Rabbi; it was a personal certificate of fitness to act as religious leader of a Jewish community. Naturally, the origin of any *Hatarah* was narrowly scrutinised. A testimonial of this kind from some well-known authority was obviously rated higher than one from an authority less well known. There were qualities in *Hatarahs*. Nowadays, however, there is a tendency to lump together all *Hatarahs* as of equal value. This tends to abuses, and we are at present actually suffering from such abuses in this country. To-day, as of old, an *Hatarah* requires close scrutiny. What does it actually say? And who issued it? I am informed on excellent authority that the late Professor Israel Lewy, of the Breslau Seminary, worded each *Hatarah* he issued in different language, according to his opinion of the student's ability and seriousness. Only on rare occasions did he grant an *Hatarah* conferring full Rabbinic powers on the holder; sometimes the *Hatarah* actually conferred no powers at all, seeing that it expressly stated that the holder must, in every instance, give rabbinic decisions only with the aid of a colleague.

There are many men in Anglo-Jewry who hold *Hatarahs*; it would be interesting to scrutinise them in order to discover who issued them, and what powers they confer. Some might be found to damn with faint praise. Some are English diplomas, others foreign; some have been issued by recognised authorities, others by hole-and-corner rabbis. Some may even have been issued at a price. Of the English diplomas, the value is uneven. Some have been conferred by either the late or the present Chief Rabbi or the Haham; by the local *Yeshiboth* in London, Manchester, or elsewhere. Clearly there must have been considerable variation in the standard to be attained; it is not improbable that in some cases at least the egotism of the man who conferred rabbinical powers must have played a part in the process. Cases are not unknown also of the *Hatarah* having been granted to meet the exigencies of a special situation. On cannot help wondering how these *Hatarahs* were worded and what value they possess. Again, the diplomas issued by some of our *Yeshibot* may perhaps need careful scrutiny.

The community needs to set its house in order in this matter if religious authority is to be respected. Many *Hatarah* holders claim large powers; many set themselves up against the recognised Beth Din of the community. Say what we will, the institution of the Chief Rabbinate is a blessing; it minimises the dangers and horrors of schism. We may not be altogether satisfied with any particular holder of the office for the time being, but at least it is better to have a Chief Rabbi and a Beth Din as the recognised authority of the community, rather than be without one altogether. The men who comprise the supreme religious authority in this country represent the communal desire for unity, and to obtain unity is the highest good.

But it may be asked, is there no room for improvement? And will our young people be content to recognise this religious authority? I venture to think that our young people will be critical until one improvement at least is introduced into the present system. A Board of Lay Assessors must be appointed to assist the Beth Din. Such a Board of Laymen would inspire confidence, for they would bring to bear on all communal religious life that common sense which it needs; such a Board might safeguard the Beth Din or any of its members against personal errors of judgment; it might to some extent compensate for the lack of great men among the clerical members of the Beth Din; and lastly, it would be in accord with the spirit of the time, which demands in all social and religious activity joint or composite responsibility. Such a Board of Laymen would bring to mind the method of Moses, who sought out to assist him "able men, such as fear God, men of truth, hating unjust gain." To me the matter seems clear. If we are to strengthen religious authority in our midst, the religious heads of the Community must call in lay help to assist them and to share their responsibility. What do you think?

Your loving cousin,

BENAMMI.

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THE

Cry of the Modern Pharisee.

JEWRY'S WORLD POSITION ANALYSED.

THE PLACE OF THE MODERN SADDUCEE.

BY JOEL BLAU.

The author of this remarkable article, which appeared in the January issue of the Atlantic Monthly, *is an American Rabbi. Dr. Blau received his early training under the ægis of Extreme Reform, but later he has ranged himself as what has been termed a "Middle" Jew, with a moderate attitude towards both Reform and Orthodoxy. As a writer, Dr. Blau has long been recognised to be a fearless exponent of his views and one of the most brilliant of contributors to the discussion of Jewish questions.*

I.

Being hated, despite its obvious inconvenience, is really a high distinction. Philosophers always knew this. Saints were passionately convinced of it. Hence the fierce pride of martyrs. For one thing, the position of the hated becomes automatically one of moral superiority over the hater—which is the subtlest and noblest revenge. And if the hated can but rise to the height of his opportunity, neither returning hatred nor attempting to avert the blows of the hater, he has decidedly solved his problem. He has solved it by not solving it. He has solved it by non-resistance. And non-resistance, though few people are aware of it, is the strongest form of resistance.

There is a curious paradox in the case of the Jew, the classical example of the aristocratic tribe of the hated. Theoretically, the Jew is alleged to be an advocate of ruthless revenge. "An-eye-for-an-eye"—a mere legal formula—has been accepted as the literal phrasing of his life-view. Historically, however, the Jews are the most non-resistant people on earth. Otherwise it would be incomprehensible how a people, admittedly endowed with rare intelligence, could defer the solution of its heartrending problem for two thousand years. A vast wisdom, it must appear, prompted this millennial inactivity. It was the secret of the Jew's miraculous survival. The Jew lives by the resistless force of his non-resistance.

Tolstoy seems to have understood this strange paradox. He tells us in his *Confessions* that he was reading the fifth chapter of Matthew with a Hebrew rabbi. At nearly every verse the rabbi said, "That is in the Bible," or "That is in the Talmud"; and he showed Tolstoy, in the Bible and in the Talmud, sentences very like the declarations of the Sermon on the Mount. But when they reached the verse about non-resistance to evil, the rabbi did not say, "This also is in the Talmud," but he asked the Count: "Do the Christians obey this command? Do *they* turn the other cheek?" And Tolstoy adds to the recital of this anecdote: "I had nothing to say in reply, especially as at that particular time Christians were not only turning the other cheek, but were smiting the Jews on both cheeks."

The unfortunate relation, then, between Jews and Christians simmers down to this: peoples that believe in non-resistance, but practise it not, hate a people that believes not in non-resistance, but practises it.

Now, if no other element entered into the Jewish problem than the question of this external relation, the real impetus might be lacking for the abandonment of the traditional attitude of non-resistance. For the fierce pride of the martyr is still strong in the tortured breast of the Jew. But in these latter days other elements have entered into the problem, which compel the Jew to revise his attitude toward both his own inner world and the outer non-Jewish world. These newer elements, indeed, deal with the spiritual problem of Jewish life in the Diaspora: but they are usually unrecognised. It is depressing to see the Jewish problem discussed, even by Jews, from without and not from within, as if its inner aspect did not matter; at all events, as if this were something in which the world at large need take no interest, it being the concern of a few Jewish zealots only. Over against this mistaken position, these very Jewish zealots, who are far from obsolete, claim that the only way to solve the Jewish problem is from within. Find the right solution for the internal problem of the Jew, and the external problem, created by the persistence of anti-Semitism, will solve itself.

These two modes of approaching the Jewish problem, the external and the internal, correspond with two eternal types within Jewry. It will do well to call these two types the extraverted Jew and the introverted Jew. Not a particularly pretty jargon, and in a way not very necessary, since the ancient prototypes of the introverted and extraverted Jew are found, respectively, in the Pharisee and the Sadducee. The Pharisee was always intent upon the spiritual problem of the Jew; in order to solve it, he was ready to bring the greatest sacrifices—he was the introverted Jew. The Sadducee was always less spiritual, more worldly, more yielding to the lure of the environment, therefore a helleniser—he was the extraverted Jew.

And the distinction holds good, too, as between their latter-day counterparts. Your extraverted Modern Sadducee is turned outward; his chief concern is to make his bargain with the world even at the expense of the time-hallowed spiritual treasures of the distinctive Jewish life. He would lose his Jewish soul, if he could only gain the world. The result usually is that he loses both. Your introverted Modern Pharisee, on the contrary, is turned inward, toward the mystic recesses of the Jewish heart; his hope is to keep his own soul, and *thereby* ultimately to gain the world. But he would rather lose the whole world than lose aught of the riches of his soul.

To the extraverted Modern Sadducee the Jewish problem is social, philanthropic, economic, and political. Therefore, both his conception and his solution of the problem are wholly external. To the introverted Modern Pharisee the Jewish problem is chiefly spiritual; therefore, his solution is internal. He is greatly troubled by the outer foe; but he is still more seriously aggrieved at the inner foe. The dangers that in this pogrom-haunted world constantly threaten Jewish lives he is painfully aware of; but the perils that menace Jewish *life* loom to him much larger. By the Divine Dispensation the Jew is in *Galuth*, in exile: but the greater calamity is, according to the poignant old phrase, that the Shekinah is in *Galuth*. This is the real *Judenschmerz*—the Sorrow of the Jewish Soul. Facing the catastrophe of the utter decadence of Jewish life, as he observes it, particularly in the Occident, the Modern Pharisee can no longer content himself with non-resistance. He, more than anyone else, knows that a new way must be found. But a new way means first a new education, a new understanding, a new vision.

He knows that the best minds among his people are groping for a new understanding of the spiritualities of human living; that they are reaching out after a new vision of the relation of the Jew to the Christian world. And he seeks to place this relation on a new basis—a basis that will render unnecessary the traditional attitude as between hater and hated. Let none believe that the Modern Pharisee is nervously apprehensive. Let no anti-Semite assume that he can seriously disturb the miraculous poise of the Semite. If no other shadow lay athwart the path of the Jew than this grotesque, contorted, ridiculously exaggerated shadow of anti-Semitism, the Wandering Jew would pass on with the wan smile of those who have captured the secret of eternal life. But there are other, more familiar, yet more menacing shapes darkening the way of his pilgrimage. Therefore, the Modern Pharisee would at last actively engage in the solution of the Jewish problem. He would cry out, not so much against the world that wrongs the Jew, as against the Jew who wrongs himself. He would save the Jew; and, in saving the Jew, he would save the world from the nightmare of anti-Semitism. For anti-Semitism endangers, not so much the Semite as the anti-Semite; and the Modern Pharisee would redeem the world from the age-long curse of a hatred which has brutalised the hater more than the hated.

This, in substance, is the cry of the Modern Pharisee.

II.

Nothing is so difficult as the delineation of the soul of a people. Many deny that the ethnic soul is more than a convenient abstraction, a verbal handle. It has come to be rather fashionable to scout the theory of race, on both physical and psychological sides. But Emerson says somewhere that race "is a symmetry that reaches as far as to the wit," and, surely, in the case of the ancient people, this symmetry of the wit, this integral structure of the Self, has remained true to itself down to our own time. No one would maintain that it is impervious to outside influence; no one—alas!—could say that it cannot be warped into a caricature of itself; but fundamentally it ever remains the same. Ancient monuments unearthed in Bible lands exhibit Jewish types whose modern representatives may be met walking the streets of Lodz or London, of Warsaw or Washington. But if you pass from a reverent reading of the Bible to a thoughtful study of the Jewish character, you will find a still more striking persistence of type—the survival in the recesses of the Jewish heart of the indomitable desert-born spirit that gave the world its law and its religion. Though men forget, the meanest Jew tailor in an East-Side Shop is a descendant of the Prophets, and in his veins runs the blood that quickened the pulse of the world.

When Paul spoke of his former dead self as "*Hebraios ex Hebraion, kato nomon Pharisaios*,"—a Hebrew of Hebrews and a Pharisee—and as a Pharisee son of Pharisees, he sent adown the ages a note of Pharisee pride, the keynote of the Jewish spirit. And although the world, from superficial acquaintance, has accepted this Pharisee pride as a symbol of hypocrisy and self-righteousness, the introverted Jew of our own time does not hesitate to repeat the words of Paul (without, of course, his undertone of contempt), and proclaim himself still "a Hebrew of Hebrews and a Pharisee": changeless, distinct, unique. The charge of hypocrisy he can easily brush aside; and as for pride, he admits it, yet holds himself guiltless.

For pride is no sin, except when one will not live up to it. Then it becomes a vain boast, the repulsive opposite of humility. But there is a species of pride—not at all the opposite, but rather the other side of humility—which is tantamount to a pledge of obligation. It aims at manhood's highest fulfilment. It is compounded of a clear knowledge of one's place, a consciousness of both powers and limitations, and a desire to participate wholeheartedly in the passionate business of living. This pride is the child of reverence: the last summing up of the sanctities of Individuality. Its absence, far from being commendable, is the mark of the worthless fellow—*nur Lumpe sind bescheiden*. Its presence is the distinguishing sign of divinely stubborn men, "terribly meek," who inherit the earth—and heaven, too.

Of peoples, too, even as of persons, the same holds true: modesty is a sin in any people. The chief duty that a people owes both itself and the world is reverence for its own soul, the mystic centre of its being. There is greatness in being able to turn worldward and say without fear or favour: "Such as I am, with my strength and my weaknesses, I will take my place in the sun!" particularly when by this is meant the Sun

[*Continued on page 22.*]

"*A Sermon for the Week*" *will be found on page* 25.

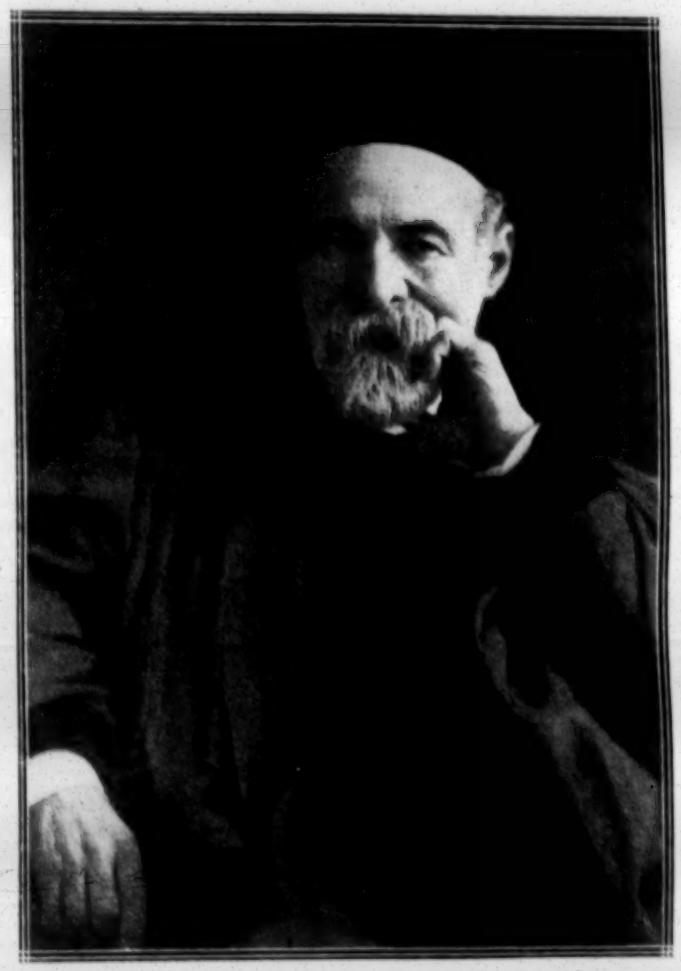
DR. GOLLANCZ.

MINISTERIAL JUBILEE.

FIFTY YEARS AS PREACHER.

Rabbi Professor Dr. Hermann Gollancz, M.A., D.Litt., to-morrow celebrates his fiftieth anniversary as a Jewish Preacher. His father, Samuel Marcus Gollancz, the highly respected Minister of the Hambro' Synagogue from 1854-1899, was himself the disciple of such Gaonim as Rabbi Akiba Eger of Posen, and Rabbi Israel Lipschitz of Danzig, and this tradition of Hebraic learning was continued in the education of his eldest son Hermann. Acting under the advice of the then Chief Rabbi, Nathan Marcus Adler, Dr. Gollancz was marked out for the career of a Jewish Minister at a very early age. After a year's attendance at an undenominational school, he entered Jews' College School when barely ten years old. At twelve, he was deemed so proficient in Hebrew Studies that he was allowed to enter the College for Talmudics a year or two before the statutory age. At the College School, among his first teachers was Dr. Friedländer as Principal, and Dr. Hermann Adler as Theological tutor. The elder Dr. Adler also afforded Dr. Gollancz the privilege of his own instruction in Talmud at his home in Finsbury Square. Dr. Gollancz matriculated in the University of London, and it was at the same University that he took his highest degrees. He was a scholar of University College for some sessions. Dr. Gollancz was the first Jew, since its foundation, to obtain the highly-coveted distinction of Doctor of Literature at the University. The degree was obtained in the very department of learning in which as Jewish Rabbi and Minister he has excelled, namely, Hebrew and its cognates. His work (which, in addition to an examination, gained him this honour) has been regarded as a *magnum opus*, the Ethical Treatises of Berachya Hanakan, edited for the first time from MSS., a work of some 600 pages, which called forth high praise from English and Continental critics. Since that time Dr. Gollancz has been steadily adding to the storehouse of Hebrew and Rabbinic literature, including Syriac and Aramaic.

That Dr. Gollancz has made Hebrew a second mother tongue is evidenced, apart from his published works, by his contributions in pure Biblical Hebrew on special occasions. Thus, he translated George Meredith's long Tercentenary Poem on Milton, contributed by him to the British Academy in 1908, and he received the Author's thanks on its publication. To the "Book of Homage," on the Tercentenary of Shakespeare's death in 1916, he contributed an "Ode to Shakespeare," based on expressions from his own works. He dedicated an acrostic to Dr. John Clifford on a recent birthday. The first and third of these Hebrew contributions appeared in the JEWISH CHRONICLE at the time.



Rabbi Prof. Dr. Hermann Gollancz, M.A., D.Litt.

Goldsmid Professor.

For the last twenty years Dr. Gollancz has held the Goldsmid Professorship of Hebrew in the University of London at University College. Dr. Gollancz, as candidate for this high distinction, was able to submit testimonials from such leading authorities as Professor Nöldeke, of Strassburg, Professor Kautzsch, of Halle, Professor Merx, of Heidelberg, and from men at home such as Dr. Abbott and the Rev. Dr. C. H. H. Wright. He submitted, too, a copy of his Rabbinical Diploma for the *Hatarath Horaah* obtained in 1897 from the Chief Rabbinate, Galicia. An exact facsimile and translation of this diploma appeared in the issue of "Israel" for June, 1899. Mention of this item recals a long and spirited controversy in which Dr. Gollancz was the central figure. It helped to bring about a revolution in the ecclesiastical attitude then prevailing towards students at Jews' College, and in respect of this hall-mark of Hebraic and Theological learning, Anglo-Jewish Ministers of Religion. took immediate steps to remedy an obvious anomaly, and to formulate a scheme for the conferring of the *Hatara*. The letters of the time in the JEWISH CHRONICLE, signed "Historicus," became historic.

As Examiner at the University of London, it is interesting to note that, as a consequence of his having been commissioned soon after he assumed the duties of Professor to help in inaugurating a new Scheme of Examinations in Hebrew and Aramaic, including Syriac, practically all the younger ministers of the community who have graduated in the B.A. Honours in Semitics have come under the judgment of Dr. Gollancz as Chairman of Examiners, a position to which he has been unanimously elected year by year since the Degree was instituted.

As Minister.

Dr. Gollancz is, however, primarily celebrating his Golden Jubilee of Service as a Preacher and Minister, and it will therefore be of interest to refer to his career in this respect. Having, in 1872, been asked to preach in the Hambro Synagogue the thanksgiving sermon for the recovery of the then Prince of Wales (subsequently King Edward VII.)) from his critical illness, he was, as a result of his preaching, appointed to a post then vacant as assistant to his father. This position, as Assistant Reader, [illegible] and Lecturer, he held for four and a half years.

Dr. Gollancz occupied successive positions — in the temporary synagogue at St. John's Wood, the New Synagogue, Great St. Helens, and the South Manchester Synagogue, from which he proceeded to Poets' Road Synagogue, Canonbury, where he remained seven years, prior to his election, in February, 1892, to his present position as preacher in the Bayswater Synagogue, in succession to the late Dr. Hermann Adler, when the latter was elected as Chief Rabbi.

Dr. Gollancz's preaching, like that of most ministers, has not been confined to London. He has preached and lectured on occasions in most of the important provincial towns. Some of Dr. Gollancz's addresses have created marked interest. In 1881 by desire of the Russian Government, two services were held in the German Synagogue, Broad Street, to receive the oath of allegiance to the Tsar from the Jewish Russian subjects resident in the metropolis. The first was, at the request of the organisers, conducted by Dr. Hermann Adler, and the second by Dr. Gollancz. At the conclusion of each brief service, the oath was administered, and the names taken of all present. In due course, Chevalier de Berg, Consul-General, called upon Dr. Gollancz, in the name of Count Lebanoff, the Russian Ambassador, and offered him the thanks of the Russian Government for his services. But the most imposing demonstration at which Dr. Gollancz could ever have spoken was undoubtedly at the Great Assembly Hall, Mile End, on the occasion of the memorial service held for the Kischineff Martyrs on July 6th, 1903, when, according to the *Times* estimate, 6,000 persons attended.

Dr. Gollancz has not only addressed his coreligionists in English, but at times in German; and he acquired the Yiddish dialect in order the better to be able to address the Jewish working men and women that assembled for several years at the afternoon services specially held at the Great Synagogue in Duke's Place. Dr. Gollancz's record in preaching goes so far back that, strange as it may appear, he occupied the pulpit on an occasion at the Great Synagogue, which was then held exclusively by Dr. Nathan M. Adler, even before his own son, Dr. H. Adler had preached there. And it is forty-five years (in 1877) since he delivered a sermon in the Bayswater Synagogue.

Communal Work.

Dr. Gollancz has also been eminently practical in his ministerial work during the half century he is about to complete, and he has taken his full share at one time or another in almost every department of communal labours, educational and philanthropic. He is a member of the Council of Jews' College and the Jewish Religious Education Board; on the Council of the Anglo-Jewish Association and a representative at the Board of Deputies. He is a Vice-President and Past-President of the Jewish Historical Society, and a corresponding member of the American Jewish Historical Society. For many years he acted as Hon. Examiner to the Jewish Religious Education Board, the Jews' Free School, and the Bayswater Jewish Schools; in its early history, Dr. Gollancz took great interest in the Great Garden Street Talmud Torah, and later on he was Chairman of the Education Committee of the Redman's Road Talmud Torah for boys. Only last year his name figured high in the list of active workers on behalf of the Royal Literary Fund (of which he is a Life-Governor), at the festival dinner held in the Guildhall, at which the King of the Belgians was in the Chair.

At the time of the scheme for diverting the congestion in East London, he was mainly responsible for the erection of the beautiful synagogue at Reading, intended for Jewish working classes, built at a cost of over £4,000; and later he was founder, and architect as well, of the first synagogue in the Walthamstow and Leyton districts, which recently became in its new quarters one of the Associate Synagogues of the United Synagogue. He was also on the Building Committee of the South Hackney and New Cross Synagogues.

While at Poet's Road and Bayswater he acted as Honorary Visitor to the Jewish inmates at the Metropolitan Hospital, Kingsland Road, and the German Hospital, to the infirmaries and workhouses at St. George's-in-the-East, Baker's Row, Bancroft Road, Mile End, and Paddington; and also as house-to-house visitor in the districts of East London, when that form of visiting was in vogue among various ministers. We understand that, only within the last few months, Dr. Gollancz influenced a donation of £1,000 from a friend towards the funds of a certain Hospital in our midst.

Extra-Communal Labours.

Dr. Gollancz has, in addition, always taken an active interest in movements extra-communal. Thus he was the only Jew connected, while in Canonbury, with the arduous task of acquiring Clissold Park in North London as a public space in perpetuity at a cost of over £90,000; he was also on the Executive and Council in the establishment of the Northern Polytechnic Institute in Holloway Road; and further back in 1880, acting in conjunction with the late Canon Barnett, then of St. Jude's, Commercial Street, E., he was actively engaged in providing the first Loan Exhibition in Whitechapel, which has since become an annual institution affecting the social betterment of the hundreds of thousands in East London. He was also instrumental in rescuing from destruction Moyse Hall, Bury-St.-Edmunds, the remarkable 10th century stone building, said to connected in some way with the residence of the Jews in that town. He has too always identified himself with the various movements and schemes in Paddington, where his name usually figures as the Jewish Clerical representative of the Borough.

For the last twelve years Dr. Gollancz has thrown himself, heart and soul, into the work of the National Council of Public Morals, and is one of its Vice Presidents and Treasurer. He has in connection therewith been a member of several Commissions, such as the National Birth-rate Commission, and the Cinema, and a member of the Special Enquiry into Venereal Diseases. The esteem in which he is held by this body, and the

appreciation of his work in this and kindred movements by those not belonging to our Community, could have had no better testimony than the remarkable address, headed by Lord Rosebery and Lord Reay, presented to him five years ago by the Bishop of Birmingham in the name of forty-five of the leading personages throughout the country, representatives of the Church, Training Colleges, Educationists and Social Workers. It was a token of which any man might be proud. Dr. Gollancz's friendship with some of the leaders of thought, and with high dignatories of the Church, has been of a very cordial nature. His personal influence with men of light and leading has frequently enabled him to be of service to the community, such as in the case of the protest against the absurd and atrocious 'Blood Accusation' revived some years ago. A long article on the subject by Dr. Gollancz appeared in the *Daily Telegraph* at the time. In 1905, when the anti-alien agitation was at its highest, he published a pamphlet entitled "Russia and the Alien Question—An individual appeal to the British People," consisting of three addresses bearing on the subject, and in a few days a copy was in the hands of every Member of Parliament while the matter was before the House. He received on that occasion several letters of appreciation and encouragement.

As Author.

Though his busy life has been spent in this country, his name is well-known on the Continent and across the ocean. While acting for a twelve-month in advance as organiser of the Semitic Section (of which he was the Secretary) of the International Congress of Orientalists, which held its meetings in London in 1891, he came into contact with the leading scholars of Europe and America, and this connection has been strengthened at every successive Congress which he has attended. For his services as Secretary of the Semitic Section in 1891, and for his paper, "The Dignity of Labour as Taught in the Talmud" (which appeared in the *Asiatic Quarterly Review*, in the *Times*, and in a Hebrew translation in the *Hameliz*), he received the Certificate of Merit, signed by Lord Halsbury as President, Dr. John Taylor, of Cambridge, as Chairman, and others.

Dr. Gollancz deserved well of the community when, during the war, he issued a war edition of his "Foundations of Religious Fear," a work of devotional character. By the help of a few friends, he presented 10,000 copies free of charge to our soldiers and sailors, 1,000 copies of which were gratefully received by the Y.M.C.A., having been given in token of appreciation of the hospitality and help offered by the Association to their Jewish comrades in arms. In addition, over 15,000 copies of Dr. Gollancz's poem entitled "Our Fighting Lads: A Warning Message," were distributed among the forces. He was also invited by the the Publicity Department to write an article on "Palestine and the War," which appeared both in pamphlet form for general circulation and in the *Jewish Express*. His literary works comprise something over fifteen volumes, including two volumes of Sermons and Addresses, issued in 1909 and 1916, in addition to a small volume on "The Valiant Woman," being an "Address to Our Girls," in 1898.

Dr. Gollancz may be termed a moderate Zionist, he and Mr. Joseph Prag being the only two remaining Vice-Presidents of the *Chovevi Zion* Society established under the late Colonel Goldsmid.

There is, no doubt, that by virtue of his years of service, his theological and academic attainments, his character and personality, Dr. Gollancz would have been fitted to succeed his former teacher and predecessor at Bayswater as Chief Rabbi of the community. In more than one quarter he was at the time referred to as one of the prospective candidates. But whether wisely or unwisely, it is not worth while now to discuss, the Conference decided that the age of applicants should be a determining element in their admission as candidates. With all his remarkable powers, Dr. Gollancz was unable to put back the clock of Time; and so to the regret of many, his qualifications in most directions for the post could not even be considered. His was not the only case in which, when the late "Dr. Hermann" was called to his rest, *anno domini* (and the fact of equally inevitable conditions in those otherwise eligible) very severely limited the choice of the community.

A varied and active career such as that pursued by Dr. Gollancz, forms a fine record of unselfish and untiring labour, and unabated devotion to ideals and to his duty, as a Rabbi and a Teacher in Israel.

RECEIVED.

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READ THE

JEWISH WORLD

THE CRY OF THE MODERN PHARISEE.

(*Continued from page 20.*)

of Righteousness. Now, this group-pride, this heroic self-assertion, is strongly developed in the Jewish people. It has been the one sustaining force in its precarious existence. The Church maintains that the Jew has survived as an everlasting example of shame—a deterrent—a kind of universal bogey-man. The Jew rejoins that he has survived as an everlasting object lesson in noble pride, an encouragement for all who cherish the handsomeness of the "symmetry that reaches as far as to the wit," to whom Personality spells the mystery of mysteries, the last word of life for which all the worlds and all the ages are in ceaseless travail.

And it is this Pride of Jewish Personality which the Modern Pharisee is bent upon preserving and enhancing. It is this Pride of Jewish Personality which he dares to claim much for, in the face of the all-too-patent fact that mankind refuses to accept the Jew *qua* Jew, and girds at the qualities which makes for his uniqueness in a world tending increasingly towards monotony. The incongruity—pointed out by Mr. Lloyd George—of singing Jewish hymns on Sunday and killing Jewish men on Monday is not as glaring as the inconsistency between the belief that, when the Divine Personality sought a worthy incarnation, it chose a Jewish personality for its terrestrial garb, and the practice of destroying Jewish personality in the shape of as many Jewish persons as possible. Only the other day six hundred Jews were reported to have been buried alive somewhere in Eastern Europe. In the western part of the world pogroms are subtler, and vivisepulture is not so apparent, but is all the more agonising for reaching unto the soul, and leaving the poor flesh unharmed. Here, lack of respect for Jewish individuality is even more keenly felt than elsewhere, set off as it is in sinister fashion by the grant of the purely technical freedom of the ballot-box. It almost seems that Autocracy kills only the body, but Democracy destroys the very soul.

Why this world-wide failure to accord due consideration to the Jewish race-soul? The world, indeed, tends toward democratic standardisation; yet it recognises all other racial and national individualities. French, English, and German differ among themselves; nevertheless, they perceive that race-difference, while oft a source of conflict, is on the whole the creative force behind progress and civilisation, making for "life more abundant." They do at times poke fun at each other's peculiarities; they call each other names—all in a fairly good-humoured way. They do not call one another nasty names except in war-time; but even *Boche* has no such withering effect, and is never so hissingly uttered, as the opprobrious names that even men of refinement do not scruple to hurl at the people of God. The Sin of Being Different is visited upon no people with such Old-Testament wrath as upon the Jew—and that by the followers of the New Testament. "Ah," they say, "if Jews were only not so distinctive, clannish, separate; if they only consented to commit race-suicide by conversion, intermarriage, assimilation!" It reminds us of the old suggestion that the only way to stop fighting in Ireland is to dip the Emerald Isle in the ocean for just five minutes. But Jews cannot be dipped into the baptismal font, even for several generations, without coming up again the same old Jews. There is scarcely any point in Shylock's pathetic plea, in which he recounts the similarities (omitting, of course, the Semitic nose) between the Gentile physiognomy and the Jewish: for it is precisely the dissimilarities, not alone physical, but chiefly mental, that seem to irk the non-Jewish world.

But the Modern Pharisee knows that these dissimilarities hold the secret of Jewish individuality. Upon this knowledge he stands four-square, neither pleading nor apologising. He has nothing to hide, nothing to gloss over. He calmly faces all attacks upon the citadel of Jewish personality, no matter whence they emanate: from foe or friend, from the Christian world, or from his own Sadducee brother. The broad way of assimilation—one might call it the Jewish "Main Street"—he would not tread: he knows too well the egregious folly of assimilation. Moses Hess, one of the first writers on Zionism in the last century, tells amusingly in his startling *Rom und Jerusalem* of the son of a rich German Jewish banker, who would stand in front of his mirror for hours on end desperately endeavouring to iron out the Semitic kinks of his hair. But straight hair or curly locks, can any Jew ever hope to straighten out the "kinks" of his oriental soul?

This oriental soul the Modern Pharisee claims as his birthright, not to be traded away for the contents of any pot—even though it be the Melting-Pot. What both the ill-will of the world and the cowardice of his weaker brethren regard a reproach and a shame he considers a glory and an honour. And his highest aspiration is to bring the spirit he is made of to its fairest flowering. His very name—Pharisee—means distinctiveness, separation, noble aloofness. He believes the eternal Pharisee spirit to be one of the redeeming forces of the world. For one thing, it is a serious spirit, terribly serious. Then, it is an intense spirit, unspeakably intense: of the deathless quality that moves mountains. Lastly, it is a severely religious spirit, withal shot through with tender humanity, whose chief aim is the abolition of the unjustified difference between the holy and the profane, whose chief protest is against the damning secularisation of life.

Granted the eccentricities of this spirit, the world cannot very well be without its heroism, its glorified self-insistence. The Modern Pharisee is profoundly convinced of the worth-whileness of Jewish individuality, not only for its own sake, but also for the sake of mankind. Therefore, more devoutly than the ancient Pharisee ever bound the phylacteries upon his head, the Modern Pharisee—no longer, perhaps, wearer of these ritualistic symbols—binds pride around his brow. But he insists that it is generous pride: not self-consciousness—rather, consciousness of self.

III.

But Individuality is not the name he would give to Jewish shortcomings. The dividing line between Individuality and Individualism is as thin as, the Talmud says, is the partition between heaven and hell. He has no desire to nurse racial excrescences into rank growth, call them sum by a pretty name like Race-Soul, Mission, Kultur, or what not, and

palm them off on an unwilling world as the special Jewish contribution to the greatest misery for the largest number. That may be Junkerism, it is not Judaism.

The Modern Pharisee does not maintain that his people has never been guilty of this offence. There is in the very phrase "Chosen People" that which tends toward sublimation of the failings of the racial Ego into the sanctities of Individuality. And, by all the laws of Freud and common sense, an oppressed people cannot be altogether blamed if it seeks refuge in just such a sublimation; especially when it happens to be dowered with a high-strung, sensitive temperament. Such a people cannot accept the world's unfavourable judgment without some counter-move on the part of the outraged spirit; cannot easily engage in the strenuous exercise of self-criticism.

Nevertheless, the Modern Pharisee dares to call his people to honest self-scrutiny. Let none say that it ill becomes him to issue this call. Contrary to popular notions, the Pharisee's spirit was never one of smug self-exaltation. More scathingly than the writers of the New Testament ever did, the Pharisee scribes themselves denounced the hypocritical, swaggering brother in the camp. The truth is, that the Pharisee was not pharisaic. Neither is his modern counterpart. He would steer clear of the extremes of self-love and self-depreciation. Bobbie Burns's prayer for the "giftie" to see ourselves as others see us does not exactly appeal to the Modern Pharisee: he has no particular taste for caricature. Why assume offhand that others would see us with clearer sight? If we must beware of the vanity of the Ego, must we not equally be on guard against the malice of the world? The Modern Pharisee asks for the far higher grace of seeing himself, with his virtues and failings, in utter nakedness, yet unashamed, as God sees him—as he is!

The usual apologetic methods he scorns. Timidity he loathes. He objects to the very notion of having to assume an apologetic attitude. He leaves that to his Sadducee "coreligionist." He does not care to stand in the public square frantically waving the flag. Why should it be necessary for any American of Jewish blood and belief to rave and shout: "I am an American"? He knows that all this waving and raving raises the ghost of the doubt it seeks to lay. Why should the Jew alone have to prove by statements and statistics that he is patriotic? He has proved it on all battlefields—brother killing brother; why all this extra pother?

No less distasteful to him is the constant harping on Jewish achievement, of the well-known "The-Jew-and-" type: the Jew and Science; the Jew and Art; the Jew and what-not. He hates timidity when it is timid; he hates still more the boldness of timidity; and nothing is quite so bold as timidity when it is thoroughly scared. Why should we have to beat our own drum for the purpose of making out a claim to the world's consideration? True enough, we are a clever and versatile people; too clever, it seems, to produce out of our own body and soul a genius of the highest creative order; but is it not humiliating for a people with a hoary culture to begin at this late date to prove its intellectual attainments? And suppose we were a people of dunces, should we not be entitled to draw mortal breath, to live as freemen, and enjoy full equality before the law, and even behind it? All this noisy "Apologia pro Vita Sua," joined in by a whole people, begets an impression of queerness, of abnormality. It smacks of upstartism, of sticky newness. The intellectual parvenu, who is uneasy under the burden of his newly acquired knowledge, is no less objectionable than the shiny nuisance of the recently filled perambulating gold-sack. Some of the results of this tendency are ludicrous. For the attempt to fasten greatness upon the Jew results in fastening Judaism upon the great. No sooner does someone win fame in any field than we must appropriate him for ourselves—he must be a Jew! It has become part of the proverbial curse of greatness.

If these methods of apologetics appear vulgar, they are also bankrupt. They fail of their intended effect. Nay, they act boomerang-fashion: they serve as a handle to the anti-Semite. Einstein had to defend his theory of relativity against the attacks of the anti-Semites even more than against the arguments of physicists. Of old the stars in their courses fought Sisera; but to-day the foe of Israel would fight the very stars for yielding the secret of their courses to a Jewish scientist. The earth is too small a battleground for anti-Semitism; the battle-lines must be flung far into space. Such is the venom of *cultural* anti-Semitism, deadlier than the economic, social or political species. In Hungary, where Jews assisted in creating the national Magyar literature, Jews have been driven from the universities and learned professions. It has come to such a pass that Jewish litigants do not retain Jewish lawyers, for fear of prejudicing their case.

In Germany, conditions are no better. The presence of the Jew in the literary and scientific world is regarded as intrusion—worse than his presence in a high-class American hotel or fashionable residential section—and by that token, the greater his achievement, the greater the offence. The soul even more than the body of the Semite is the objective of the attacks of the anti-Semite. The latter cries out in alarm—often honest enough—at the infiltration of the ubiquitous Semitic spirit into the national art and culture, arguing that it mongrelises the national spirit. Mendelssohn filled his music with oriental *motifs;* and no Teuton can forgive Heine for having introduced into Germanic literature, not alone French *esprit*, but also mordant Jewish wit. Poor Heine! For his pointed wit, a statue erected in his honour had to be shipped all over the earth before it could find rest in the Bronx, among his own brothers, the Russo-Jewish needle-workers. The world cannot forgive the Jew his virtues.

The world will not forgive him his virtues, so long as the Jew refuses to forget them. The Modern Pharisee, therefore, objects to the romantic idealisation of the Jew. It is doing the Jew poor justice to condemn him to the wearing of a halo. It is almost worse than the wearing of a yellow badge. Humanly speaking, there is nothing so imperfect as perfection. There must be something desperately wrong about a people that is always in the right.

No—the Modern Pharisee does not believe that the Jew and Judaism are always right. He believes in self-criticism. He believes in individuality well disciplined, well cultivated. The only way he would counter the universal criticism of his people is by himself engaging in it, and performing a painful operation with tender hand, which others are sure to perform with ruder touch. And, therefore, he does not like the word "Prejudice," applied by his people to every form of opposition manifested toward it. The word begs the question. Prejudice means a judgment without foundation in reason or justice; but to characterise all opposition to us as without foundation is not the way to cope with anti-Semitism. All anti-Semitism is not due to Christian bias, nor is it of Christian origin. By some inner or outer fatality, the Jew was never beloved of mankind. Jew-hatred harks back to the beginnings of the Jewish people—it is as old as the Jew. It necessitated the first Ghetto in Goshen; but traces thereof are found as early as Abraham's time. The Jewish Bible is the oldest record of anti-Semitism, as of Semitism. In the face of the curious fact that we have through timeless time been a target for the hatred of a world, to say that all this was caused by "prejudice," unfounded, unreasoned, blind, is to beg the whole question. The charges levelled against us by Pharaoh or Ford (the first famous for his chariots, the second for his automobiles) are indeed false; but what is back of them—the relentless hatred—remains with all its dark flowering of passion. Why? Surely, the time is ripe for the searchings of the Jewish heart.

It does not take much of a flaw to detract from the value of the most brilliant gem. A race-personality may have every brilliant trait, every sterling quality, marred by some fatal flaw. The excellences of Jewish individuality are not to be doubted: they are all on the intellectual and moral side. Its flaw, unfortunately, is on the æsthetic side; the Jew lacks form. And form is, if not everything, a great deal. It is the graceful touch that lessens the natural human impact of personality upon personality; that makes a man acceptable to his fellows in spite of his defects, nay, in spite of his virtues. Superiority is a cardinal sin; to atone for it one must possess this grace. Even morals are made tolerable only by manners. Lacking this grace, one becomes a source of vague but persistent irritation. The Jew seems to be a cause of irritation and unease everywhere. It is the mark of the gentleman, not only that he possesses ease, but, chiefly, that he knows how to put others at ease. This is an inimitable faculty; and to its absence must be attributed most of the social discrimination the Jew complains of.

The Jew is, himself, not at ease. Even the most emancipated Jew has something in his eye, something the Ghetto eye is never without—the look of a deer at bay. In no costly bronze or marble was written the grim story of the Jew, but in the cheaper yet more enduring material of Jewish flesh and blood (is there anything cheaper?); in nerve-fibre and brain-cell; in the dumb, unvoiced dreams that live below the threshold of consciousness; in gestures and glances—in all the instinctive mimicry of a past that refuses to die. Hence this atmosphere of unease which the Jew carries about him, and which he communicates unwittingly to his surroundings. The loudness and vulgarity he is often charged with are but extreme manifestations of this unease: the Jew's way of "whistling to keep up his courage." It may be that the æsthetic shortcomings of the Jewish individuality are due to the racial preoccupation with the intellectual and moral aspects of life, to the neglect of the æsthetical, and are the defects of its virtues. But defects they are, nevertheless. Granted the world could forgive the Jew his virtues—his defects never!

However, most grievances against the Jew may be traced not so much to racial shortcomings as to historic causes. And the chief of these causes was that Jewish individuality has come in contact with other national individualities in every land on the face of the globe, and thereby become warped, distorted. *This is the heart of the entire problem.* Certain colours, placed side by side, enhance each other; certain others, when contiguous, kill each other. So also with peoples. If the anti-Semite charges that the Semitic spirit mongrelises his national culture, the Modern Pharisee complains that the mongrelisation is quite mutual. In his concern for the preservation and enhancement of the Jewish type, the latter is horrified to behold to what extent the Semitic strain and spirit become weakened, diluted, hybridised, through contact with alien civilisations. In fact, Jews being a minority people, they are more mongrelised than mongrelising. Socially and politically the Jew occupies an inferior position; and it is a trite historic observation that, when two races commingle, the weaker race is quicker to adopt the vices than the virtues of the dominant race; Christians, for instance, have always been more successful in spreading among uncivilised tribes whisky and white plague than in propagating the gospel and salvation. Whatever grain of truth there may be in anti-Semitic charges must be traced to this social phenomenon. We are grateful to the anti-Semites for having called our attention to it; in guarding against mongrelisation at the hands of Jews, they will help us preserve our own type. It looks to us as if anti-Semitism were an International Benevolent Society for the Preservation of Semitism.

If Jewish individuality were left to itself, given ample latitude to develop along its own lines, wholesomely and normally, it would by the moral intensity, moral earnestness, moral vision of the everlasting Pharisee spirit, produce one of the most attractive human types. The fault lies largely, if not wholly, in wrong contacts. For example, we are being charged with Bolshevism on the one hand, and on the other with materialism. We are alleged to be both the rabid enemies and the avid lovers of wealth. In our Bolsheviki the world refuses to see the prophetic passion for social justice, as in our bankers the intellectual ability forcibly directed toward ruthless acquisition. But is Jewish Bolshevism in Russia other than Jewish intensity in contact with and perverted by Slav morbidity and mysticism? And what is the crass Jewish materialism if not Jewish intensity in contact with and perverted by Yankee business acumen? Examples might be multiplied; they are all misshapen creatures born of a cultural *mésalliance*. What God has joined together let no man put asunder; yes—and what God has put asunder let no man join together.

In speaking of unlovely Jewish traits, the Gentile world must not forget that it is a party—and the party of the first part—to this *mésalliance*; that it is one of the parents—and the stronger one—of the resultant miscarriage. When looking in the face of the Jew, the Gentile must not forget that that the something—the *je-ne-sais-quoi*—in the Ghetto eye, reminiscent of a deer at bay, is a mirror, not of the soul of the Jew, but of his own soul. Shelley, while living at San Lorenzo, is said to have waked once at midnight with a piercing shriek; and was found standing, with eyes wide open, as if he had seen things not good to look upon. On coming to himself, he told that a figure had beckoned to him, and when he got up, the phantom lifted its hood, showed Shelley the phantasm of himself, and cried: "Siete satisfatto?" (Are you satisfied?) In the eye of the Jew, in the dread ghost of an age-long hate lurking there, the world might well recognise the phantasm of itself.

And the dark phantom cries to the world: Look at me, look! I am the Jew as you have made me; I am—you! Are you satisfied?

IV.

The havoc wrought by the abnormal position that Israel occupies among the nations is most tragically apparent in the inner life of the Jew. Here the decadence is appalling. One hesitates to speak of the progressive deterioration of the Jewish type; but one does not see how to avoid speaking of something so conspicuous.

The inexorable fact to envisage is that, so far as the Jew *qua* Jew is concerned, political emancipation has failed, and failed miserably. It took the Jew out of the Ghetto, but it put him nowhere in particular. It snatched him from a dingy *milieu* of unsplendid isolation, but it made him run amuck in an environment where his best instincts became thwarted and stunted. In the meantime, while the visible walls were broken down, he was hedged about with the invisible Ghetto, all the harder to bear for its impalpable partitions. The older Ghetto at least gave him a home—a home especially for his spirit—but what does the New Ghetto offer him? Political emancipation, indeed, tendered him the cold comforts of civic equality; but it deprived him of the intimacy, the *hominess*, without which legal recognition is but a mockery. It gave him the ballot-box; and the wealthy Sadducees in the Jewish camp hailed, and still hail it as a Messiah (fancy a Messiah in the box!); but oh, what a poor compensation for the loss of the Ark of the Lord! A box for the Ark, and a paper-slip for the Scrolls!

It is difficult to see why Jews could not have kept both their old religion and their new citizenship—but they did not. In the Occident, at all events, they sacrificed to citizenship much, if not all, of their religion; and the pathetic part of it is that citizenship never required such a sacrifice. An illustration in point is the Jewish reform movement, "made in Germany," and transplanted to America. Reform Judaism is the religious expression of Political Emancipation; and it failed to solve the religious aspect of the Jewish problem even as Emancipation failed to solve its political aspect.

Reform Judaism started out with the right diagnosis of the religious ills of Judaism; but it failed to provide the right cure. It realised that Judaism had to purge itself from backward ideas and backward practices; hence it sought to remove what was uncouth in the orthodox service, but in so doing it banished also what was original and distinctive, while it made no essential contribution to religious thought, as it did not differ in its nature from the orthodox faith, both Reform and Orthodoxy belonging to the legalistic type of religion and not to the inspirational type. Only, while Orthodoxy overcame, or, rather, glorified, legalism by means of an instinctive piety, Reform became coldly and correctly formal, Philistine, respectable. Over against Orthodoxy it rightly asserted the claims of rationalism and admitted the findings of the Higher Criticism; but in the process it chilled all religious enthusiasm, reduced religion to the dead level of commonplace ethicality, and failed to kindle a new God-passion in the heart of the modern Jew. The new order brought no new order.

Thus it failed to initiate a truly liberal religion for this age by showing the modern Jew—in fact, the modern man—how to rise above the merely negative phases of criticism to the heights of a glowing religious affirmation. Thus far, at all events, they have missed the opportunity, which was undoubtedly within their reach, to become the fathers of a genuine latter-day reformation, prophets of a new vision of God to an unbelieving and repellently materialistic generation. Perhaps it is not yet too late to make up for the omissions of the past.

Not long ago, when Sargent's painting, "The Synagogue," was hung in the Boston Public Library, with its central figure of a decrepit woman amid broken ruins, the hue and cry against it came chiefly from Reform Jewish pulpits. And the artistic rejoinder to this piece of unkind symbolism came in the form of a plaque by the daughter of the venerable head of the Hebrew Union College of Cincinatti, a seminary for the training of Reform Rabbis—a plaque adorned, in proof of the enduring vitality of the Synagogue, with various Jewish symbols, such as the ram's horn, the prayer-shawl, the palm-branch, and so forth. One who knows how these symbols have fallen into desuetude, and how much the sponsors of Reform have contributed toward their obsolescence, can but marvel at the fact that irony can be so subtle, so insidiously unconscious. The truth is that Sargent's symbolism is both right and wrong. It is wrong if applied to the Synagogue, it is right if applied to synagogues. Synagogues are dead, but the Synagogue lives. The Pattern in the Mount cannot be destroyed, even though the copies that we make of it are poor portraits of the Ideal.

So far as the synagogues are concerned, they seem beyond resuscitation. There is little left. Talmudical Judaism has broken down—it seems irrevocably. The old ceremonial law is honoured more in the breach than in the observance. The dietary laws linger, apparently as an occasion for periodical meat-riots and an excuse for profiteering. The Saturday Sabbath is all but gone: even in thickly populated Jewish sections there is open selling and buying on the Seventh Day, although both merchants and customers are Jews. Recently, when a wealthy uptown congregation sold its synagogue to Seventh Day Adventists, malicious tongues remarked that for the first time in the history of this "temple" its congregants would be Sabbath-observers.

Add to all this that the old training based on rabbinics is gone, but no new culture has yet taken its place. A generation ago, Hebrew learning was widespread; nowadays, Jewish parents refuse to have their children taught in the sacred tongue of the Prophets, for they regard it as old-fashioned. What, then, is left? A lifeless formalism that no one takes very seriously; here and there a pathetic bit of folklore in connection with death—or marriage customs; a little ostentatious charity—all of this scarcely relieved by the annual visit to the synagogue on the Day of Atonement. It is as if the spirit had long fled the husk. The old words fail to move. The old ideals fail to thrill. And there is no new Sinai from whose thundering top the God of Fathers might speak to his backsliding children.

One does not deplore the loss of customs and ceremonies, for when religion is vital, new forms and rites can be evolved; but one deplores the loss of the transfiguring power of faith, the mystic grace of a triumphant belief. One deplores the coarsening of the texture of Jewish life. If this process of decadence is not somehow stayed, the Jew is in imminent danger of becoming a Sabbathless, religionless devotee of business and pleasure—a being without a sense of God, with no ear for the most tender suggestions of Eternity, no understanding of the spiritual meaning of human life. And how distressing such a change would be—from the Man of Sorrows, who bore the pains of the world, to the creature who nothing hurts any more!

One looks vainly, in the circumstances, for an enlightened leadership to submit the Jew to the hard mercy of self-scrutiny and thus point the way to Jewish regeneration. And Jewish leadership has long passed from the rabbinate to the laity. Formerly learning was the standard of leadership; to-day, it is wealth. Nestroy, Viennese dramatist of the first half of the nineteenth century, represents in one of his plays the Prophet Isaiah addressing the people; but as he pours out upon them the lava of his volcanic spirit, they nudge each other sneeringly and say: "Und der lebt von unserm Geld!" (To think that this creature lives off our money!). This jibe certainly applies to the relation of laity and clergy in American Judaism. Jewish leadership in America is in the hands of the wealthy laity; but this lay leadership is worldly in character, with no other aim and purpose than to conduct Judaism as a private eleemosynary institution. These rich leaders, indeed, are not wholly to blame; they simply lack the religious vision to recognise the Jewish problem as chiefly spiritual; to feel any consternation at the gradual attrition of all original Jewish values; and so, in their kind-heartedness, they turn to philanthropy and social service, as a sort of outlet for the better impulses; really, as the highest possible expression of an ingrowing materialism.

Wealth being its one necessary qualification, a lay leadership based on lucre would seem to be self-perpetuating. As a matter of fact, however, philanthropic Judaism is in its last throes. It is doomed, not only by its inherent quality of showy worldliness, but because it is inadequate to cope with the Jewish problem. One does not have to read the will of the late Jacob H. Schiff, its greatest and noblest representative who personified the best there was in its ideals, to know that philanthropic Judaism is all but dead. Yet to many it had seemed that philanthropic Judaism was the last refuge of a spiritually bankrupt people.

Turning, then, from the external relations of the Jew with the world to his intimate life, one is bound to observe that, great as is the tragedy of the Jew, greater still is the tragedy of Judaism. What greater tragedy than the life of a people that has lost its God? The greater tragedy is the fate of a religion that has been the suffering mother of religions, pierced by more than seven wounds, forsaken by her own. But when we search for the cause of this tragedy, this martyrdom of a living spirit, we find it to be the same that underlies other phenomena of Jewish maladjustment already referred to—hybridisation though wrong contacts. The Jewish spirit, as history attests, is deeply religious. Tolstoy exclaims somewhere in his writings: "I have never seen a non-believing Jew." Tolstoy should have been in New York or Chicago. However, it cannot be that, in the short space of a generation or two, Jewry should lose all religious instinct, except in consequence of a temporary aberration that is but a passing incident in a long and perilous history. The task of the Modern Pharisee sees it, is to bring the Jew back to himself, to aid him in self-recovery; and self-recovery is conditioned upon self-discovery. The Jew must be led back to the Discovery of the Jewish Soul.

The Modern Pharisee's argument, then, is simple. If, looking both within and without—but particularly within—we find this amazing

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perversion of Jewish individuality through promiscuous contact with diverse civilisations, then the best solution for the Jewish problem is to separate the Jewish type from "entangling alliances," restore it to its pristine character, and give it full play to develop in keeping with its own inner law. And this means the gradual repatriation of the Jew in Palestine. The cure for all Jewish ills lies in geography.

V.

Heine said whimsically that Judaism is not a religion, but a misfortune. But it is equally true that every sharply-marked individuality may be a misfortune. Individuality hangs like a millstone about our necks. We cannot escape from it. It is the fatality within the heart, in a way worse than the dark fatality behind the screen, which was the pre-occupation of the Greek genius. Individuality, however, need not be a misfortune. It need not be a weight about our necks; we can make it into wings to our shoulders. It is the prerogative of the human spirit to turn all compulsions into freedom. The secret of this transformation of weight into wing is with the creative force of individuality, which nobly imposes itself upon the world. The Jewish spirit ever understood this secret, and throughout history proudly availed itself of its prerogative.

Jewish history is one long attempt—non-combative, non-resistant—at having the world accept Jewish individuality. It cannot be that so enduring and so heroic an attempt should taper down into failure. The task, therefore, is not merely to save Jews, but to save Jewish individuality. Saving Jews at the expense of Jewish individuality would mean the most dismal failure imaginable, worse than the extermination of the entire race. Saving Jewish individuality, preserving the type, even at the expense of some Jews, would mean success for this unique historic attempt. Jews must understand this—so must non-Jews; and, what with a better understanding and clearer vision, both may yet combine to provide in Zion a new old setting for the enhancement of Jewish individuality. There alone can weight be turned into wing; for without Zion, the fatality lurking within Jewish individuality must work itself out to a disastrous conclusion.

Probably the boldest and most poignant expression to this fatality is given by Beer-Hoffman, the German playwright, in his thrilling drama, *Jaakob Lassen*. In the scene representing Jacob's flight from Esau, the servant on their arrival at Beth-el, says to Jacob:

> "They whisper timidly, a mighty God
> Is with you."

Jacob answers bitterly:

> "Too much with us, Idnibaal, too much!"

And again:

> "Too near he hovers about us, this God—
> What wills He?"

And again:

> "Way choose us, ne'er asking if we consent?"

Here the Eternal Pharisee Spirit turns daringly upon the Maker Himself, with a piercing heart-cry. The Jewish people is a Chosen People, not in the conventional sense, but in the fatal sense of never having had a chance to choose—it always was *chosen*.

Chosen for what? Let History answer.

But the time has at last come for it to choose, and by its sovereign choice, aided by a sympathetic world, to turn the burden into a blessing.

Thus shall it be. The cry of the Eternal Pharisee will yet be heard.

"Judaism and the Future."

A SYMPOSIUM.

A symposium on "Judaism and the Future" was held at University College yesterday week, under the auspices of the London University Jewish Students' Union.

Mr. A. G. BROTMAN presided. He expressed regret at the absence of the Revs. Vivian Simmons and S. Gross, B.A., who, in addition the Rev. I. Livingstone, were to have opened the debate.

The Rev. I. LIVINGSTONE said he took it that the purpose of that symposium was to try to come to some conclusion as to what the future had in store, both in this country and the world in general, for the Jew and his religion. What was wanted was unification. Zionism had done a great deal to promote the solidarity of the Jews, to revive the Hebrew language and culture, and if they could help Palestine to become a centre of Jewish life and a home of Jewish culture to which the whole world might look for instruction, then, surely, they would be doing something towards bettering the future of Jewry. But our energies should not be concentrated only on Palestine, where, at the most, about half a million of our brethren could find a home. It was necessary that there should be a revival, in which the charms of our liturgy and our beautiful symbolism should come out in their true light. Our synagogues should become something more than commercial enterprises, and he would very much like to see the entire abolition of the financial element in our services. It seemed to him that the hope of the future was not so much with the so-called ultra-orthodox, whose religious observances often degenerated into a meaningless formalism, nor with those who went to the other extreme and cut Judaism from the bonds of tradition.

The CHAIRMAN, in claiming adherence to Orthodox Judaism, said that, as far as he could see, the orthodox position was simply that Judaism had been practised in a certain way for many generations, and that failing the convocation of a body similar to the Sanhedrin of old, we had not the right to formulate any new species of religion. The small and perhaps trivial religious observances had a certain tremendous value, which he called the "survival value." If they believed in the Divine inspiration of the Torah, they had no logical argument for disregarding the smaller observances.

The following also took part in the debate: Miss Herz, Miss Margolin, and Messrs. A. E. Gaster, S. H. Dainow, Bryer, Perkoff, Rantzen, and Silverman.

The CHAIRMAN, in summing up, said that the only way to maintain Jewry was through Judaism, and it did seem to him that, by going away from some of the most fundamental observances of Orthodox Judaism, the Liberal Jews were doing something which would eventually delf at their own ends. He had noticed two main currents—one for the maintenance of Judaism and one for Monotheism. He thanked the Rev. Mr. Livingstone for coming there and for undertaking a task which he thought not many would have undertaken at such short notice.

A Sermon for the Week.

(*Specially written for the* JEWISH CHRONICLE.)

MAN'S RESPONSIBILITY.

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.—Exodus xiii., 21.

The Sabbath of to-morrow is known as *Shabbat Beshalach*, taking its name, as do most Sabbaths, from that by which the portion of the Law assigned to it is called. It tells of the beginning of the journey of our people released from the thraldom of Pharaoh to the land which God had promised them. The first verses of the portion record how when Moses led the Children of Israel out of Egypt, by God's command he did not take them the nearest way to the land of Canaan. He led them by a round-about route, because the near way through the land of the Philistines would have brought them to one in which they would have encountered war and turmoil. It was, so the Bible tells us, that for this reason they were not taken through the near way "lest peradventure the people repent when they see war and they return to Egypt." So they were led through the wilderness of the Red Sea. As we know, their journeying occupied the long space of forty years, and, as the text narrates, God provided for the wanderers, the manumitted slaves of Egypt, a pillar of a cloud by day, and a pillar of fire by night, to guide them on their journeyings. This Bible narrative of one of the most familiar incidents in Holy Writ has formed the theme for many a beautiful lesson of the constant care of the Almighty for those who pay obedience to Him. It fired one of the most notable of modern Christians to the inspiration of a hymn, which typifies the pillar of a cloud by day and the pillar of fire by night as that perfect trust which man should repose in the Almighty for the shaping of his destiny and the way of his life.

The idea that our destiny is shaped for us by the Power Who rules the universe, that we are all of us creatures controlled in all our actions by God, opens out the well-worn theme of man's responsibility. If, it is argued, our lives are shaped for us, our acts and our being determined by a Power external to ourselves, where is there room left for the individual responsibility of men and women? If God fixes our destiny and marks the way and end of our existence, what free will is left to His creatures? The subject of human free will, in relation to the guiding and determining by God of our lives, has always occupied very closely the thoughts of theologians. If for each of us, wandering in the wilderness of life towards the haven reserved for us at the end, there is set in our life's sky a pillar of cloud by day and a pillar of fire by night, and if by these our lives are to be charted in all things, then whatever occurs and whatever we do, it seems logical to say, must be assigned to the all-controlling Power, call it by what name we will—the Almighty, Fate, Destiny, or by any other. And if the conclusion be that we are merely an omata following a predestined course, that we are only machines obeying a contrivance, almost mechanical so far as we are concerned, which controls our every action, then man with all his boasted powers is indeed a poor benighted thing. His good works do him no credit, his evil acts form nothing sinful in him. He merely responds to the inevitable and unresistable force which compels him willy-nilly in all things.

This, however, is not the doctrine of Judaism, which has ever insisted on freedom of will as one of its most precious teachings. The great Maimonides devotes a whole chapter in his Code to the free will of man, and denominates it Israel's pillar of faith and morality. By it alone, he declares, can man manifest his God-like sovereignty. The self-respect and the dignity of man depend upon it. It is that which distinguishes him above the lower animals when to free will is added man's capacity to reason. Except man be responsible for his acts he could not be a moral being. He could not, as Judaism constantly insists he has, have within him the qualities of God Himself, and that is one of the first lessons the Bible gives us in its narrative of the creation. Rabbi Akiba puts this teaching forcefully, when he declares: "All things are foreseen by God, but free will is granted to man." And equally to the point is the Talmudic maxim: "Everything is in the hands of God except the fear of God." The meaning of that is plain. It admonishes us that, although the destiny of man is determined by Providence, to his own free decision, to his own free will, are left the trend and the development of his character. And for that man is responsible. God sets for us a pillar of a cloud by day and the pillar of fire by night to follow if we will, to ignore if we will. He watches over our lives, but the ordering of our lives is with ourselves. "The wicked are in the power of their desires," to quote the Talmud again; "the righteous have their desires in their own power." Or, again, the Rabbis, with their inimitable analogy, declared: "The eye, the ear, and the nostrils are not in man's power, but the mouth, the hand, and the feet are." And when the Rabbis approached the question to which the portion of to-morrow so largely refers—the hardening of Pharaoh's heart by God, and whether Pharaoh was responsible, seeing that it was God's doing—they concluded that a man's heart has a prevailing inclination towards right or wrong. It is the voice of his character; and God will encourage a man in the way he chooses, just because the Almighty sets a supreme value on the freedom of human will. Thus the lesson of the incident recorded in our text, "the pillar of a cloud by day and the pillar of fire by night," can well be called, in the

(Continued on next page.)

JEWISH WAR MEMORIAL.

A DIRECTOR OF JEWISH EDUCATION.

A meeting of the Central Committee for Jewish Education was held last Wednesday week. Dr. A. EICHHOLZ, C.B.E., presided. There were also present:

Rev. A. A. Green, Mrs. A. Eichholz, Rev. Walter Levin, Mrs. Franklin, Rev. Michael Adler, Mr. I. Goldston, Sir Robert Waley Cohen, Dayan A. Feldman, Mr. Arthur E. Franklin, Mr. L. G. Bowman, Mr. A. Kahn, and Mr. Herbert M. Adler.

A letter from Mr. Herbert Loewe, M.A., drawing attention to the large number of Jewish candidates in certain school examinations who take papers on the New Testament, Church Catechism, and Book of Common Prayer, was deferred, pending the consideration of the matter by the Committee of Ministers.

The Sub-Committee appointed to consider the application for affiliation from Aria College presented an interim report, promising a further and final report at an early date. The Sub-Committee appointed to consider the application for support for the Jewish Free Reading Room presented a report, attention to which was deferred.

It was resolved to ask the Jews' College Council to arrange for an additional Examination for students in training as teachers in July next. The Committee agreed to renew the Grants to students passing with "distinction."

Dayan FELDMAN reported upon the steps to be taken to transfer the functions of the Teachers' Training Committee to the Central Committee for Jewish Education. The necessary resolutions to effect this have already been passed, and the legal preliminaries attending the transfer are now necessary.

The need for a Director of Education was then discussed, and the following resolution was passed:—

"That a Director of Education be appointed, and that a Sub-Committee be elected to consider (1) the duties of the office (2) the method of carrying out the work, and (3) the name or names to be submitted for election."

It was further agreed that in order that the Committee shall be representative of the principal educational organisation, it shall consist of members who are associated with the different organisations. The Committee elected consists of:—

Dr. A. Eichholz, C.B.E., Sir Robert Waley Cohen, K.B.E., Mr. Arthur E. Franklin, Jewish Religious Education Board; Mr. Frank I. Lyons, Union of Hebrew and Religion Classes; Mr. L. G. Bowman, Jewish Metropolitan Non-Provided Schools; Dayan A. Feldman, Talmud Torah Trust; Rev. A. A. Green, Provincial Ministers' Fund.

As a direction to the Sub-Committee it was agreed:—

(a) That the Director of Education shall not confine his duties to London, but that these duties shall extend to the Area Committees throughout the country.

(b) That the Director of Education shall be responsible to the Central Committee for Jewish Education.

(c) That all reports shall be presented in duplicate, a copy to be sent (a) to the Central Committee, and (b) to the Organisation under whose auspices the classes to which the report refers are carried on.

(d) That the Committee desire the Director, as required, to be available to attend the meetings of the organisations affiliated to the Central Committee.

An estimate of expenditure for 1922 was agreed to, and ordered to be sent to the Council to be considered at the next meeting, when the Executive will make a recommendation that a sum of money be allocated to the Central Committee.

Applications for affiliation received from the Jewish Religious Education Board and the Association of Jewish Metropolitan non-provided schools, were agreed to.

PROVINCIAL AREA COMMITTEES.

MANCHESTER.—A Joint Jewish Education Board for Manchester and Salford has been formed and has now completed its constitution. This Committee will provide for a large population, and will, it is expected, take up active duties at an early date.

NEWCASTLE AND DISTRICTS.—At a meeting held recently, Mr. A. M. Adler presided. Others present were:—

Messrs. S. Jackson, S. Abrahams, and Wendroff, and Rabbi Kyanski, Public Hebrew School; Rabbi Y. M. Sandelson, Messrs. S. Miller, I. Wolff, and Margulies, United Synagogue Talmud Torah; the Rev. E. Drukker and Mr. S. Phillips, Jesmond Synagogue; the Rev. A. Plaskow, B.A., and Mr. J. Behrman, Moor Street Synagogue, Sunderland; the Rev. P. Chazan and Councillor E. Bloom, West Hartlepool; Messrs. Richardson and Kletz, Darlington; and Mr M. L. Kramitz, Principal of a Cheder in Newcastle.

Dayan Feldman, who visited Newcastle during that week-end, addressed the meeting upon the need for co-ordinating all efforts in the country for Jewish Education. The following resolution was unanimously passed:

That this meeting of representatives of congregations carrying on Jewish Education in the North East of England resolves that it is desirable to form a Central Committee for the purpose of co-ordinating and supervising Jewish Education in the North-Eastern area, to be affiliated to the Central Committee for Jewish Education under the Jewish War Memorial.

Other resolutions passed were:

(1) To further and safeguard the interests of Jewish education in the North-Eastern area.

(a) To collect statistics of children receiving education, with a view to the provision of adequate instruction for all Jewish children in the area.

(b) To offer advice in the matter of text books and syllabuses.

(c) To assist as far as possible in providing teachers.

(d) To arrange for the periodical inspection of classes.

(e) To act as the medium, through which the Jewish War Memorial should give assistance, moral and financial, in matter of education.

(2) That two delegates representing each of the Jewish educational institutions in the North-Eastern area, together with the minister of the congregation, the headmaster of the school, the headmaster of each private Hebrew School, and Mr. A. M. Adler, representing the Council of the Jewish War Memorial, constitute the general Committee.

Mr. A. M. Adler was elected Chairman of the Committee, Councillor E. Bloom, Treasurer, and the Rev. E. Drukker, Hon. Secretary.

An Education Committee was formed, consisting of:

The Chairman, Treasurer, and Hon. Secretary, together with Rabbis Kyanski, Sandelson, and Maiech, Revs. A. Plaskow, Warrenz, Chazan and Kraut, and Mr. S. Phillips, with power to co-opt.

It was agreed that the General Committee should meet once every three months, and the Educational Committee at least once a month. Following the meeting, the Rev. E. Drukker and Mr. Adler issued a form containing questions in order to obtain particulars of the work that is being done in the Religion Classes in the district. They also interviewed the Director of Education in Newcastle and the Chairman of the Newcastle Education Committee, and were promised the figures of the Jewish children attending the elementary and secondary schools in the city.

SOUTH WALES AREA COMMITTEE.—Several meetings have been held. As the communities are scattered, Sub-district Committees have been appointed. In consequence of the indisposition of the Rev. H. Jerevitch, it has not been possible to make more progress. Efforts will, however, be made to secure the association of every synagogue and set of classes in South Wales.

SCOTTISH AREA COMMITTEE.—At a recent meeting held in Glasgow the following institutions were represented:

Glasgow.—Garnethill, Langside, Queen's Park, Talmud Torah, Beth Hasefer South Portland Street; Edinburgh, and Falkirk.

Rabbi Dr. Salis Daiches was elected Chairman; Mr. E. Isaacs, M.B.E., Vice-Chairman; and Mr. J. Levine, Hon. Secretary. The meeting appointed a Board of Inspectors consisting of Rabbi Dr. Salis Daiches, Rev. E. P. Phillips, Mr. M. H. Langman, and Rabbis Lurie, Atlas, and Balkin.

The meeting invited the Rabbis to become associate members of the Area Committee.

The Area Committee is inviting all the small communities in Scotland to submit a statement of their requirements and their difficulties in respect of Hebrew Education to enable the Committee to discuss with them possible solutions of the difficulties.

A meeting will be held at the Synagogue Vestry Room, Chaucer Street, Nottingham, to form an Area Committee for that town and communities adjacent thereto. Representatives from Derby and Leicester have already arranged to be present.

Arrangements are proceeding for a similar conference in Sheffield.

BIRMINGHAM.—A conference of representatives of Religion Classes in Birmingham and adjacent communities was held last Sunday. The Rev. A. Cohen, M.A., presided. There were also present:

Messrs. Lionel Spiers and E. P. Hollander, Birmingham Hebrew Congregation; Rabbi Z. Hodes and Mr. L. Jacobs, Wrottesley Street Talmud Torah; Messrs. M. Cohen and B. Levy, Hurst Street Talmud Torah; B. Silverston and A. Albury, Religious Education Board; and H. Rosenshine and D. Goodman, Wolverhampton Synagogue.

The CHAIRMAN welcomed the delegates, and said that the meeting was convened for the purpose of forming an Area Committee to become affiliated to the Central Committee for Jewish Education. He outlined the objects of the Area Committee and the advantages accruing to the affiliated bodies.

Mr. B. A. FERSHT, Secretary of the War Memorial, drew attention to the constitution of the Central Committee. He said that the relationship of Area Committees to the Central Committee would in no way interfere with the work of local classes, excepting so far as inspectors and examiners would advise. He informed the meeting of the decision taken at the previous meeting of the Central Committee to appoint a Director of Education whose services would be placed at the disposal of every Area Committee, and also referred to the brighter prospects for teachers training. He said that at the recent Jews' College examination of students in training for teachers, a much larger number had entered, and that hopes are held out that two examinations would be held annually in future, and that the students from the provinces would receive encouragement equally with students in London. After a discussion the meeting resolved:

That this Conference recommend the formation of a Council of Religious Education in the Midland Area to be affiliated to the Central Committee for Jewish Education, established by the Jewish War Memorial, and that each educational organisation within that area be invited to appoint two representatives as members of the Council.

As soon as this resolution is adopted by all classes represented and representatives elected in accordance with the resolution, a further meeting will be held to elect an Executive and a Board of Examiners and Inspectors.—[COMMUNICATED.]

A SERMON FOR THE WEEK.—*Continued from previous page.*

language of Maimonides, Israel's dual pillar of morality and faith, without which man's life would be but a mean and degraded thing, and not an existence such as that for which God designed him. Let us, then, look faithfully and unceasingly to the pillar of the cloud by day and the pillar of fire by night, to the symbol of God's will which He has set before us for our guidance, and remember always that upon us is the responsibility of following or rejecting the sign which He has set in His heaven, so as to lead man in the way he should go.

Jews' College and the War Memorial.

Supermen and Men.

From HAHAM DR. M. GASTER.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—My friend, the Rev. J. F. Stern, is trying to shelter himself behind the bulky volume of the "Jewish Encyclopædia," and evinces an unquestioning belief in the infallible authority of its writers. Far be it from me to shake such a belief; but as for myself, the "Jewish Eycyclopædia" is anything but the standard embodiment of Jewish knowledge, and the personal opinion of its writers carries for me very little or no weight. They wrote often from second-hand information or from wrong deductions, whilst I *knew* the men in question, which makes all the difference; and no Encyclopædia will shake my conviction.

As for Professor Graetz, who was teacher for close upon forty years at the Jewish Theological Seminary at Breslau—by the way an institution at least as orthodox as the Jews' College has been or ever will be—when he was invited to come to England, he was the honoured guest of Dr. Friedländer, and he lectured at the Jews' College on the occasion of the Anglo-Jewish Exhibition. I had the privilege of presiding, and the elite of Anglo-Jewry the pleasure of listening and, I hope, of learning.

Yours faithfully,

M. GASTER.

192, Maida Vale, W. 9.
5th February.

A Plea for Reconsideration.

From Rabbi I. J. YOFFEY.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—I notice that several protests have been made against the War Memorial Scheme on the ground that the proposed Academy will adjoin Jews' College, and the latter therefore may be influenced by the former, especially as they will both be under the same administration. This is a serious mistake. The separation of these institutions will not improve the matter at all. The main point at issue, apart from the inherent

antagonism of the Scheme to Judaism, is that our communal leaders dare not establish a reform academy for two reasons. Firstly, because they represent orthodox congregations, and are therefore in duty bound to subordinate their own convictions to the views of those by whom they have been elected as leaders. Secondly, they are trustees of public moneys, given with the express object of raising the status of Traditional Judaism; therefore this money must be expended in strict accordance with the wishes of the contributors, and not otherwise. I feel certain that most of the donors to the War Memorial Scheme are, opposed to the principles of reform, in that they violate Traditional Judaism; for the majority of our people are orthodox, and even those who, for one reason or another, do not practise orthodoxy are yet inclined to support it, and are against anything which would undermine it. Therefore, to utilise the money for purposes contrary to those for which it has been given is a very serious offence.

The orthodox people are being charged with causing a split in the community. This is most decidedly untrue. The fault is rather on the side of the Anglicised Jews. They have always striven to be our מושלים, and so to have the monopoly of everything appertaining to educational and spiritual affairs of our community. To the Orthodox people, on the other hand, it is a matter of indifference who controls communal affairs, so long as there is no revolt against the essentials of their religion. On the contrary, they submit to their leaders, and are among the first to recognise their wonderful organising ability. But the anger of the pious is fanned into flame when their strongholds are invaded. And the establishment of a Reform Academy in our midst is bound to provoke the anger of the masses of our people, who are observers of Traditional Judaism. Such action will inevitably cause within the community a gulf which it will be impossible to bridge over.

In my opinion, the promoters of the War Memorial Scheme have succeeded so far solely because they secured at the outset the support of some prominent men, conspicuous for their orthodoxy. Their attachment lent an excellent colour to the whole scheme, and the response to the appeal may in no inconsiderable degree be attributable to them. But even at this advanced stage the whole scheme will be doomed to absolute failure if there be a thoroughly organised protest against it, both by Rabbis and orthodox laymen. Needless to say, therefore, I am in full accord with Rabbi Dr. Herzog's suggestion to convene a conference of Rabbis and laymen. But before doing this, let us appeal to the contrivers of the War Memorial to reconsider their decision. I still hope that conscientious men such as they, after calm deliberation upon the entire position, will perceive that the Orthodox people are in the right. Let them but expurgate from their programme such clauses as are in conflict with Traditional Judaism, and they will be backed up by the masses of our community.

Failing this, there is no alternative but for the ranks of Orthodoxy to arm themselves, and present a united front in defence of their religion.

Yours faithfully,

I. J. YOFFEY.

5, Moreton Avenue, Cheetham, Manchester.

Our Champions of Orthodoxy.

From the Rev. S. BLOCH.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—So our Orthodox Leaders are bestirring themselves. First, Rabbi Dr. Herzog, and then Rabbi Hurwitz, aroused by the events and proceedings that took place recently within the community, knock at the doors of the שארית ישראל, the few who remain steadfast and loyal to the old, old ideals of Judaism, who place Religion, faith, and discipline, above the exigencies of time and circumstances, or the sophistries of perverted thinkers, to come forward and join together for the purpose of defending their citadel from the threatened aggression by an all-powerful enemy; while the Executive of the Sinai League and other exponents of Orthodoxy join in the protest against the projected "Academy of Jewish Learning." These people, good and true, now rub their eyes staring at that spectre, and shout treason! treason!

But the fact, Sir, is that deception existed only in the minds of these good people. They, presumably, believed that a union between whole-hearted orthodoxy, half-hearted orthodoxy, Reform and semi-reform, will avert the dangers that is threatening the future of Anglo-Jewry; that it will secure for our children a healthier Jewish environment: that it will promote their cause, the cause of orthodoxy; but they were only deceiving themselves. If they thought that the orthodox Jews (I mean those who *are* orthodox, not those who label themselves so) are capable of organising themselves and of acting independently of their hereditary counsellors; if they thought that an organisation like the Organisation of Observant and Traditional Jews will be able to counteract the influence of the mighty men of old, the men of renown, surely it was only self-deception.

I am afraid that a similar if not a more tragic disillusionment awaits a large number of those well-intentioned and good-hearted men and women of Israel from another direction.

That wave of so-called thought emancipation, originating in Germany towards the end of the eighteenth century, had in process of time evolved two types of reformer, the assimilator and the nationalist. The former begins with the denial of Jewish nationhood, and his grandchild publicly upbraids the God of Israel and His Holy Writ; the latter begins with discharging the burden of the Holy Torah, and his child ends by abandoning nationalism. The position of the Mizrachi in the Zionist Organisation is on a parallel with that of the Organisation of Observant Traditional Jews in the War Memorial Scheme; and the prospect and probability of advancing the cause of true Orthodoxy are as plausible in the one case as in the other.

The outlook for orthodoxy in this country is really dark. By all means, let our natural and time-honoured leaders, our learned and pious Rabbis, bestir themselves and bethink themselves. Above all, let them lead.

Yours obediently,

S. BLOCH.

263, Langside Road, Crosshill, Glasgow.

The Sinai League's View.

From Messrs. J. MENDELOWITCH (*Acting Chairman*), and NATHAN FROST (*Treasurer*), and Miss MATILDA JACOBS (*Hon. Secretary*).

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—The proposal of the Jewish War Memorial to establish a Reform Academy in conjunction with Jews' College, concerning which we addressed you some weeks ago, has now been ratified by the Council of the College, by a very small majority. An academy, which will become "the training-ground of possible Ministers of Reform Synagogues or Liberal Jewish Synagogues" (to use the Chief Rabbi's own words), is now to be foisted upon the community, in conjunction with what has hitherto been considered a stronghold of traditional Judaism.

At the Jews' College Council meeting held on January 11th, Sir Robert Waley Cohen emphasised that "it must be understood, once and for all, that the War Memorial stood for the promotion of traditional Judaism, and that and that only"; and yet at the meeting of the same body held a week later, the Chief Rabbi said that under section 2b of the new constitution, an academy was to be created "where any presentation of Judaism *other* than orthodox could be taught; they had to remember that it might include Liberal Judaism." It would be interesting to know how the promoters of the Memorial reconcile these two statements.

It is not surprising that the old question customary with such gatherings has again been raised as to what traditional Judaism denotes; and orthodox Jews will be astounded to hear that the Chief Rabbi has given it as his considered opinion that the Berkeley Street community could be included among traditional synagogues. For sincerely orthodox Jews there is no other traditional Judaism than that laid down by the *Shulchan Aruch*, and this new interpretation should be a matter of grave concern to the whole community.

In our previous letter we challenged the proposal of the War Memorial to established such an Academy with monies collected solely to further Traditional Judaism, and in view of the decision now taken we hold that the community has been flouted and must now consider what steps it proposes to take in the matter. The main purpose of the Jewish War Memorial was once and for all to provide fully for the spiritual needs of the community, especially as the doors of Eastern Europe had been closed, and it was necessary for the community to produce its spiritual leaders from its own ranks. The reputation of Anglo-Jewry has hitherto not been very high on the Continent, and it will certainly not be enhanced by the creation of this Academy. A splendid opportunity of raising the spiritual status of the community is being lost. Instead of a Jews' College which could have become a great centre of orthodox Jewish thought, comparable in its greatness to the Seminaries and *Yeshiboth* of the Continent, an institution of which the community could justly be proud, we are to have this unworthy "compromise." The community has been dissatisfied with the standard of ministers hitherto produced by Jews' College; what will the "reformed" Jews' College produce?

Mr. A. E. Franklin hoped that the College would not develop in the direction of the trinity of Eastern Europe, the *Cheder*, *Talmud Torah*, and *Yeshibah*. Do the patrons of our community really think that they can produce Rabbis who will be of more credit to it than those who came from this derided combination? Surely by strengthening the existing *Talmud Torahs* and *Yeshiboth* of the community, and by increasing their number, much more could be done for the future of our youth. It is from such institutions alone that we can expect a renaissance of the spiritual life of the community.

The whole trend of Jewish thought in this country seems recently to have wandered from the old, proved path, and the suggestion made in your columns by an esteemed correspondent, for the union of all sincerely orthodox forces for the purpose of combating these misguided efforts, seems now to be the only solution left to the orthodox Jews of the country.

The convention of a conference of all traditional Jewish bodies, as suggested by Rabbis Hurwitz and Herzog, is now imperative and of vital importance for the whole future of Judaism in the land.

The community must now choose between Baal and the Lord.

Yours faithfully,

J. MENDELOWITCH,
NATHAN FROST,
MATILDA JACOBS.

25, Leman Street, E. 1.

"A *Jewish* War Memorial."

From Mr. J. RAPHAEL.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—The leading article in your valuable journal cannot fail to arouse interest from the point of view of an ex-service man of the Jewish Faith. May I ask, what has become of those ultra-patriotic Jewish employers who associated themselves with the Jewish Soldiers' and Sailors' Welfare Scheme? It would certainly be very interesting if any of these gentlemen could give an account of what it achieved and how the whole concern was financially administered. Still, the war has passed and is forgotten, like its heroes and heroines, save for a few war tablets of stone to remind the future generations that there was a war once.

It is, indeed, distressing to read of so gallant a gentleman as Issy Smith, V.C., being one of the many thousands thrown on the wreckage of unemployment; but it is more distressing to think that a war memorial, called the Jewish War Memorial, founded by such noble and distinguished gentlemen, should have signally failed to realise their moral and religious obligations to the living, who played their part to bring victory and peace.

It is positively amazing that there is no social institute where the position of the ex-service man of the Jewish faith can be considered or helped, unless he is made to feel his unfortunate position by receiving charity, instead of justice.

Yours obediently,

J. RAPHAEL.

173, Edgware Road, W. 2.

The Duty of the Jewish War Memorial.

From Mr. I. FASS.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—At the commencement of their propaganda for the undoubtedly well-intentioned War Memorial Scheme, the promoters laid great emphasis on the deplorable state of Judaism in Anglo-Jewry which this Scheme was going to remedy. But now one of the main prospects is that in probably ten or fifteen years' time we are to get several full-fledged "sermonists" and a few half-baked "Rabbis."

The promise to better Judaism in ten or fifteen years hence will not do. We want to see a betterment in the standard of Judaism of to-day!

The Jewish War Memorial has set out with an attempt to aid Judaism, and, therefore, must not spend one penny of public money for the advancement of Reform Judaism in any shape or form.

A *re*formed Judaism means a *de*formed Judaism. So it is just the very movement that the Jewish War Memorial should oppose, not support.

If the purpose is to weaken Judaism, why spend money? The

waves of irreligion are swamping the Jewish camp unabated. Are we to meet them unprepared? Or worse, are we to encourage them? Surely, the bounden duty of the Jewish War Memorial is to stem this tide.

If the organisers of the Jewish War Memorial wish to retain the public confidence, let them take a vote of all subscribers to the fund on several vital questions, and be guided by it.

There are several ways of bettering Judaism among (both) the older and younger generation of to-day, and one, I would emphasise, is work for a Jewish religious revival. That would require but a small sum of money, and I believe it would be easy to create in Anglo-Jewry a Jewish religious revival movement such as history has never before witnessed. When Moses of old stood in the gate of the camp and said מי לה׳ אלי, he did not desire to enlist the golden calf idealists. He meant without reservation: "Whoso is on the Lord's side, let him come unto me."

On the propaganda "banner" of the Jewish War Memorial was also inscribed a similar expression. And who dare now attempt to erase one word of it?

Anglo-Jewry of ten years hence may require rabbis and ministers. By all means endeavour to provide them.

Anglo-Jewry of to-day, especially its youth, requires immediate help; therefore give it them. Action at present will reap its reward in the future.

Do it now, and do it well.

Obediently yours,
I. FASS.

49, Trafalgar Street, Leeds.

A Conference of Orthodox Jews.

From Mr. H. NEWMAN (Hon. Secretary, Central London Mizrachi Society).

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—May I be allowed, as a layman, to support the plea put forward in your columns that a Conference of Orthodox Jews should be immediately summoned. The proceedings recently at Jews' College with regard to the establishment of the Academy of Jewish Learning is but one example of the tendency prevailing among some of the communal leaders. The Academy and the Jewish Theological College must be yoked together, say the promoters of the Jewish War Memorial. Has the effect of this decision upon the mass of Jewry been realised? The paucity of the support and the small number of pupils at Jews' College hitherto, can be accounted for when one understands the suspicion with which the majority of Orthodox Jews have regarded the institution, and the parents of just that sort of young men we need for our future ministers have not allowed their sons to become pupils of the College.

One of the speakers at, I believe, the second meeting, said that we should not have in this country the "trinity of Eastern Europe the Cheder, the Talmud Torah, and the Yeshiba." Why not? Is the state of Judaism so much worse than in this country? In England, for instance,

[Continued on next column.]

while not an advocate of the Cheder under the conditions which I have seen existing, I can see no more intensive religious education than in the Talmud Torah and the Yeshiba. Improvements could, naturally, be made, as, for instance, surroundings under more hygienic conditions, the teaching more in unison with modern methods, and the teachers more conversant with the vernacular. But for all its defects there is nothing to replace this mode of instruction in Judaism to-day. And how do our communal leaders support this truly Jewish form of education? While schemes are being mooted for establishing the Academy and giving greater support to the College, what is being done, say, for the Yeshiba Etz Chaim, the number of whose pupils is many times more than that of the College; and this Institution has quite recently had the satisfaction of seeing several of its pupils become spiritual heads of various provincial communities.

Another speaker at the meeting already referred to advocated that we should have a College here similar to those in America. Does he want us to have a Hebrew Union College and turn out, as that Institution does, "half-baked" Rabbonim? Should we have here such "Rabbis" as Stephen Wise and such ministers as Dr. Emile H. Hirsch, who do not advocate the observance of the Sabbath, and in whose synagogues (can they be called such?) men sit without hats?

And surely it comes to a pretty pass when we find a minister of an orthodox congregation advocating a Jewish platform for Mr. Claude Montefiore, whose fallacious contentions were recently exploded in the columns of the JEWISH CHRONICLE.

Yes, Sir, a Conference of Orthodox Jews is certainly needed to revive Judaism in this country, to prevent reformers and the "disruptive" forces from making headway in their plan of breaking down the fences round our Torah, and also to defeat their project of obtaining our young as adherents to their cause. The matters to be remedied are many, and no time must be lost.

Yours faithfully,
H. NEWMAN.

30, White Lion Street, Bishopsgate, E.
January 31st.

The Position of Orthodoxy.

From Mr. W. WACHMAN.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—With reference to the criticism of the Organisation of Observant Traditional Jews upon the War Memorial, permit me to point out that it is three years since the promoters of the War Memorial disclosed their Scheme to me, and much as I was impressed with their good intentions to further Traditional Judaism in their Scheme, I was able immediately to see the danger if Orthodox Jewry did not organise itself to see that this should really be carried out to the satisfaction of Orthodox Jewry.

Twelve months later, when the first Council meeting of the War Memorial took place, I approached several men of orthodox views, and pointed out to them how important it was for Orthodox Jewry to organise and to safeguard the interests of Orthodoxy under the educational scheme of the War Memorial.

We, of the Organisation, consulted the leading Orthodox Rabbis in England, and had many interviews with the promoters of the War Memorial, and came to a mutual understanding with them. To my great regret, I must say that our Organisation, with all its hard work all over the country, did not get as much support from Orthodox Jewry as it expected. The same gentlemen who are now criticising the action of the War Memorial Council were warned by the Organisation as to likely untoward events, but instead of helping our cause they stood aloof from our Movement.

It was the greatest surprise to me at the last Council meeting of the War Memorial that some of the gentlemen who were approached two years ago to join us, and who evidently refused to associate themselves with our work because they were afraid that their approval of our activities might be looked upon as disadvantageous to Jews' College, are now coming forward with all enthusiasm with their criticism of the new proposals. I can only say that Orthodox Jewry have themselves to blame for what has now transpired. This would not have occurred had they joined us when approached to do so. If one is orthodoxly inclined, he should have no fear of openly expressing his principles regardless of all other considerations.

These gentlemen who are truly Orthodox by conviction, and who desire to see our traditions carried out in the proper light of the Torah without wishing to cause a split in the community, can still come into our ranks.

Yours faithfully,
W. WACHMAN.

7, Walsingham Terrace, Hove.

Some Financial Aspects.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—As a member of the Council of the Jewish War Memorial, I have read with great interest and with no little concern the full reports that have appeared in your columns during recent weeks, of the debates that took place at the Council of Jews' College with reference to the scheme of reconstruction submitted to that body by the Jewish War Memorial Council.

The friends of the College are, I think, to be congratulated that, notwithstanding the very persistent opposition of a very factious and reactionary minority skilfully led by Mr. Herbert Bentwich and Mr. Augustus Kahn, the scheme was passed by the Council, and standing recommended to the Governors and subscribers of the College for adoption. I have no wish to review the arguments adduced by the opposition against that clause of the scheme which seeks to broaden the religious outlook of the College, around which much of the discussion ranged. They will be within the recollection of your readers. But I am impelled to draw attention to the attitude taken up with regard to the practical question of the financial assistance to be rendered the College by the War Memorial under the reconstruction scheme. On this point the position of the minority was indeed remarkable, having regard to the struggle for existence which the College has throughout its history been called upon to fight—a struggle that it has only been able to survive through the indefatigable efforts of its Senior Treasurer, Sir Adolph Tuck, whose annual appeals responded to by a few prominent members of the

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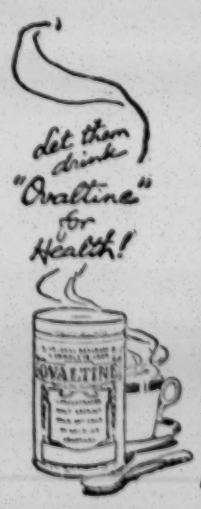

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community have just saved the College from inevitable disaster and possible disappearance. I will not dilate upon the undignified character of these perpetual appeals on behalf of an institution like Jews' College, neither will I dwell upon the position, even more undignified, that would have imperilled the entire religious life of the Anglo-Jewish community if these appeals had failed in their object and the College had gone under. The rank and file of the College Council did little to avert this disaster, even as the faction referred to has done nothing but hamper and obstruct the efforts of those of their number who, in a spirit of loyalty to the high ideals of the War Memorial Council, are endeavouring to reconstitute the College on a foundation of greater stability both educationally and financially.

The fantastic attempt of so uncompromising a controversialist as Mr. Bentwich to foist upon Sir Robert Waley Cohen an alleged pledge to allocate the first £100,000 of the Memorial Fund to the College can be summarily dismissed; but no genuine friend of the College can lightly condone the foolhardy tactics by which the College would have been deprived of an actual addition of £1,000 per annum to its reliable maintenance fund, not to mention the additional benefactions by way of scholarships, etc., if the opposition of the wreckers of the Scheme had achieved its purpose.

The time is long overdue to rescue the College from the reactionaries within its own Council, who, on the specious plea of autonomy, would now rob it of the opportunity of reconstitution and revitalisation offered it under the War Memorial Scheme. These autonomists have done as little to attain the high spiritual aims of the War Memorial as they have done to promote the welfare of the College entrusted to their charge in whose welfare they feign to be so deeply interested. Of the Jews' College Council consisting of thirty members, only sixteen have made any contribution whatever to the War Memorial Fund. Fourteen of their number, of whom, strange to say, five are also members of the War Memorial Council, have been so consistent in their policy of autonomy, that, in addition to their criticism of the War Memorial Scheme for the reconstruction of Jews' College, they have contributed nothing to the Fund with which not only the future of the College but also the future of Judaism in this country and its dependencies are indissolubly bound up. It is time, indeed, that the subscribers to Jews' College entrusted the destinies of the Institution to heads more willing to uphold the sacred interests for which it stands.

Yours obediently,

A MEMBER OF THE
COUNCIL OF THE JEWISH WAR MEMORIAL.

The Sinai Movement.

EXECUTIVE.—At a meeting held last week, Mr. B. Homa presiding, it was decided to commence activities for the collection of a fund to be used for the purchase of headquarters for the League and meeting place of its East London branches. The question of the new developments in the Jewish War Memorial was discussed, and it was decided to make public the opinions of the League.

SPITALFIELDS JUNIOR BRANCH.—At a meeting held recently, the following were elected: Rabbi Simeon, President; B. Bloomstein, Chairman; M. Leberman, Vice-Chairman; M. Gard, Treasurer; P. Golumbovitch, Hon. Secretary; and a Committee. The office of Vice-President was left open in memory of the late Mr. Bert Frost. A lesson on the Talmud is given every evening by Rabbi Simeon, at 21, Hare Street.

LEEDS.—Last Friday, a lecture on "Our Objects in Life," was delivered by Mr. L. E. Wigoder, M.A., B.D.S. Mr. A. M. Hurwitz, LL.B., presided. A vote of thanks to the lecturer was proposed by Mr. P. Crown, and seconded by Mr. L. Fass. Thanks were accorded to Mr. P. Crown, chairman of the branch, who is leaving Leeds. Particulars of the branch can be obtained from the Honorary Secretary, Mr. P. Rosenberg, The University, Leeds.

MANCHESTER.—Rabbi J. Shachter delivered a lecture on "The Duties of a Jewish Woman in the Upbringing of Children." Mr. L. Sufin presided. A discussion followed. Mr. H. Vogel proposed, and Miss Kelman seconded, a vote of thanks to the lecturer. Socials for the various branches are being arranged.

NOTICE.

LETTERS TO THE EDITOR
and Other Contributions.

Letters to the Editor and other proffered Contributions are considered for publication on the distinct understanding that they are submitted EXCLUSIVELY to the JEWISH CHRONICLE, and this is made a strict condition of their insertion, the sole exception being Official Communications, Appeals, &c. All Letters and Contributions should be written on one side of the paper only.

No answer can be guaranteed to any Editorial communication, nor can any undertaking be given that Manuscripts, &c., shall be returned, unless accompanied with stamped, addressed envelope.

In order to avoid delay, it is desirable that all communications should be addressed TO THE EDITOR, and not personally to any individual.

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Jewish Hospital.

REPORT OF THE COUNCIL.

The Council of Management were, with great regret, compelled to postpone the Festival Dinner, which had been arranged to take place on the 24th of January, in consequence of the prevalence of influenza. It is now proposed to defer this function to the latter part of the year.

The beds in the wards for Medical Cases, 25 in number, which were opened in December, are now filled with patients. The wards on the surgical floor are now ready for equipping, but are at present closed for lack of available capital. At least £7,000 is required to place the surgical block on a workable footing. During the past month 3,325 patients were treated in the Out-patient Department. During the year 1921 the total number of Out-patient attendances was 39,700, being an increase of 9,500, as compared with the year 1920.

Dr. M. Clein, the Resident Medical Officer, and Dr. W. Belton, the Junior Resident Medical and Casualty Officer, have taken up their residence, and the Nursing Staff are in occupation of the Nursing Home.

The strength of the Nursing Staff at present is as follows:—Matron, 1; Sisters, 2; Staff Nurses, 3; Probationers, 5.

Dr. N. Pines and Dr. S. Blackman have been appointed Clinical Assistants in the Eye and Skin Departments respectively.

The Rev. J. F. Stern, with the assistance of the Rev. M. Signalewsky, is visiting the Hospital as Chaplain, and a student from the Jews' College conducts Divine Service each Sabbath morning in the wards.

Miss Samuelson, who has been Chief Dispenser since 1920, has resigned. Miss Boyce, the present Assistant Dispenser, has been appointed in her place.

The Council received with much regret the resignation of Mr. I. Berliner, President of the Hospital, of the Chairmanship of the Joint Branches Committee, and the Boxes and Collections Committee, due to reasons of ill-health. Mr. Berliner has been unsparing in his work for the Hospital in this connection.

The Council have, at the request of the London County Council, agreed to extend the agreement, in connection with the medical treatment of school children suffering from defective vision, for a further period of one year.

The Council have received three donations of £1,000 each for the naming of beds in the Wards, and two anonymous donations of £250.

The children of the Stepney Jewish Schools continue to show their practical interest in the Hospital. At a recent sale of work and bazaar they raised the sum of £76 for the Hospital, and a short time previously had sold tickets to the value of £40 for an operatic performance given on behalf of the funds of the Hospital. A bequest of £25 made by the late Mrs. Fanny Levin, was announced.

LADIES' AID ASSOCIATION.

A Ladies' Aid Association has been formed and is already affording valuable assistance. Its first report is as follows:—

In view of the opening of the In-Patient Wards, the establishment of a Ladies' Aid Association in connection with the Hospital became an urgent necessity.

A preliminary meeting for the purpose was held, by kind permission of Mrs. Hertz, at 48, Hamilton Terrace, N.W., on November 21st, when Mrs. Hertz presided.

It was then decided to form a Ladies' Aid Association for supplying and making bed garments and other necessaries for the patients. Mrs Hertz was elected President; Mrs. A. Goodman Levy, Vice-President; Mrs. J. Burnford, Chairman; Mrs. Michael Adler, Treasurer; and Mrs. L. J. Greenberg, Hon. Secretary.

Sewing meetings are held twice a month at the houses of members, and up to date ninety-nine garments made by the Association have been given to the Hospital. In addition, a number of garments have been purchased and sent to the Hospital, together with several garments which have been given through the Association. The Association has also secured for the patients three daily papers, several books and magazines, as well as toys and games. Close touch has been kept with the Matron in order to ascertain the various requirements of the Hospital from time to time. Like co-operation is maintained with the Lady Almoner, and several Surgical Aid Letters as well as Bread Meat and Coal Tickets and clothing have been secured for her use.

Arrangements have been made for the Branches to give their aid in the work of the Association.

The Association proposes, subject to the approval of the Council, to provide the inmates of the Hospital with a Purim treat.

GIFTS.

The following gifts are announced:—Mr. H. Scott, stationery racks, inkpots and waste-paper baskets; Mrs. S. Pincus, hot water bottles and feeding-cups; Mrs. S. Herman, crockery, etc.; Mrs. L. Silverman, candlesticks and candles for wards; Mr. J. Kutchinski, weights and scales (per Mr. J. Shuster); Mrs. E. Ezra, plate and cutlery for the "Ezra" bed; Miss D. Shuster, marble slab for kitchen use; Mr. J. Neuberger, woollen cloths, etc.; Mrs. M. Shire, clothing and medical appliances; Mrs. Lewis, soap; Mrs. Titlebaum, candlesticks; the Wentworth China and Glass Stores, candlesticks; Mr. S. Bibelier, glass-ware and enamel-ware for wards; Mrs. H. D. Sassoon, two cots and equipment; Mr. L. Samuel, 1 Merlin chair for wards (per the JEWISH CHRONICLE); Mrs. Ginsburg, 1 bath chair; Mr. Glassman, 5 tons coal; Mr. J. Ross, medicine bottles; Young Israel League (JEWISH CHRONICLE Children's Supplement), carrying chair for ward; Mrs. A. Kinkoff, sack of flour; Mrs. Polkowsky, crockery; Mrs. Tepper, enamel bowl; Mrs. Galkin, table cloth; Messrs. Adler and Co., prayer books; The JEWISH CHRONICLE, newspapers for the wards; Mr. Alex. Oppenheimer, newspapers for the wards; Mr. S. L. Bard, prayer books; Mr. N. Donner, crockery; Mrs. Strenstein, Tephillin; Mrs. H. Davis, bed linen; Mr. A. M. Cohn, toys and games for the wards; Mr. A. Barstein, wheeled chair for wards; Mrs. L. J. Greenberg, oak bookshelves, cushions, curtain material, shawls, dressing gowns, children's and babies' clothing, and books; Mr. I. Berliner, flowers for wards, candlesticks; Mr. J. Shuster, vases, flower pots, and other crockery, etc.; Mr. A. Kiafren, biscuits and fruit for patients; Mr. J. Kornblum, biscuits for patients; Messrs. Barnett Samuel and Sons, gramophone for the wards; Mr. King, a ward locker; Mr. M. Aisner, rubber air ring, Prayer-books; Mrs. M. Aisner, flowers for wards; Ladies' Aid Association, helpless case jackets, nightdresses, children's jackets, pyjama coats, children's books, dressing gowns, vests, scarlet capes, etc., (per Miss D. Shuster) gramophone records and needles, (per Mrs. Angel) towels; Mrs. J. Kornblum, a large doll; Mr. J. Jacobs, flowers; Dr. J. Burnford, chocolates; Miss M. Kennedy, Glaxo, feeding bottles, thermometers, etc.; Miss Samuelson, books; Messrs. S. Lewis and Son, sugar; Mrs. David Holt, children's garments; Messrs. Cohen and Abrahams, silk prayer garments; Mr. Joseph, Prayer books; Mrs. Stein, child's cot.

A performance was given last Sunday by the Dramatic Section of the Brondesbury Social and Literary Society, in aid of the Jewish Hospital. The programme consisted of two comedies, "Lady Fortune" and "Checkmate." The producer was Miss Trixie Cohen, who also performed in the second of the two plays. Miss Mimi Levy played pianoforte solos. A large and appreciative audience witnessed the performance, which was a financial success. Dayan H. M. Lazarus, in proposing a vote of thanks to the artists, mentioned the Society's indebtedness to Dr. Abelson and Mrs. A. Gollance, as also to Miss Cohen, all of whom had worked enthusiastically for the success of the function. Dayan Lazarus added that there were a few vacancies both for ladies and gentlemen in the Society's Dramatic Section.

The annual meeting of the Ladies' Branch, No. 2, was held last Saturday evening at the Old Castle Street Synagogue. Mr. J. Straker presided. He spoke on the history of the Hospital, and said that after fourteen years of hard work on the part of the promoters, the Jewish community could at last claim to possess a hospital of its own; and having arrived at such a stage it was the duty of all Jews to assure the prosperity of the enterprise. Mr. I. Berliner, the President of the Hospital, spoke at some length on the needs of the institution, and highly commended the work of Mrs. Ethel Straker in its interests. Mr. M. Shochet also spoke. The following were elected: Mesdames Ethel Straker, Chairman; M. Cohen, Vice-Chairman; K. Bozeman, Treasurer; Miss S. Shojar, Secretary; Mesdames J. Straker, K. Bozeman, M. Eisner, M. Cohen, Miss S. Shojar, Messrs. J. Straker, and M. Shochet, Delegates for the Joint Branches Committee. Several donations and other contributions to the hospital were received. Thanks were accorded to the Chairman, Mr. I. Berliner, Mr. M. Shochet, the Hon. Officers, and to Mr. Halperin, for having granted the use of the synagogue for the purposes of the meeting.—[COMMUNICATED.]

Under the auspices of the North-West London Branch, a concert, in aid of the Hospital, was given last Sunday at the West Hampstead Town Hall by "The Yeller Perils" Concert Party. As a result, the Hospital will benefit to the extent of £120. During the interval, Mr. H. Bentwich addressed the audience on the good work done at the Hospital. Thanks were accorded to the Concert Party, on the motion of Mr. Quass. Mr. A. Segal presented gifts.

Jewish Lads' Brigade.

Twenty-four lads competed in the "C" Group Boxing Competition held at Camperdown House last Sunday. The competition, which was judged by Q.M.S. Vickers, the Brigade trainer, drew a large audience of supporters of the competing companies. An interested spectator was the Chief Rabbi of Warsaw, who was paying a visit to Camperdown House. The preliminary bouts and semi-finals of the various weights were fought, together with one final, leaving the remaining finals to be contested at the Group display on the 26th inst. The final decided was won by Cadet Jacobs (Hackney), who defeated Cadet Seiger (Highbury), on points. The remaining four finals are between Sgt. A. Hoggerman (Group Band) v. L/Cpl. J. Harris (Southwark), L/Cpl. G. Alberg (Brondesbury) v. Cadet L. Baruett (Highbury), L/Cpl. I. Kutz (Southwark) v. Cadet B. Denton (Southwark), Cadet A. Denton (Southwark) v. Cadet W. Yes (Southwark).

In consequence of Major Ralaxford-Hannay, D.S.O., being called away on duty, the Drill and Turn-out Sections of the Banner Competition on Sunday next will be judged by Capt. E. R. Kiseh, M.C. The judge for the Physical Training will be Major the Marquis de Bute, Director of the Lucas-Tooth Training Fund.

Formed a short time ago on the initiative and with the assistance of the Rev. N. Levene, Minister of the Congregation, the Walthamstow Company has for some time past been cramped for lack of accommodation. The company has held its parades in the hall attached to the Walthamstow Synagogue, but for some time this has been found too small to satisfy the requirements of the company. It is now hoped to make arrangements for the use of the large pavilion on the Rhodes Playing Fields for the company parades. This will not only provide a suitable hall for parade work, but facilities will be available for games. The parades will be held as hitherto on Wednesday evenings from a quarter to eight.

The following are the results of football matches played on Sunday:

Brigade Leagues.—Bayswater 1, Hackney 1; Hammersmith 3, Free Schools 4.
J.A.A. League.—J.L.B. 5, Hutchison House 0.

BRIGADE ORDERS.

By Col. Sir F. L. Nathan, K.B.E.—3rd February, 1922.

I. GAZETTE.—Brigade Headquarters.—Major R. P. M. Mosly is appointed to the establishment as Major on Brigade Staff for special duties. 1st London Cadet Battalion.—To be Lieuts.: 2nd Lieut. R. Jacobs, 2nd Lieut. L. Jacobs, Mr. Ralph Lawson to be 2nd Lieut. The following officers resign their commissions: Lieut. S. Gold, 2nd Lieut. L. Schoenbach, 2nd Lieut. S. Rose. 1st Manchester Cadet Battalion.—Capt. W. Kaschel resigns his cadet commission and is transferred to the unattached list of J. L. B. officers with the rank of Capt.; 2nd Lieut. K. L. Behrens resigns his commission.

ERNEST M. JOSEPH,
Cadet Lieut.-Colonel.

[COMMUNICATED.]

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'HAVE YOU TASTED
Abrahamson's Special Soup
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JEWISH NATIONAL MOVEMENT.

A Constitution for Palestine.

The *Morning Post* of Monday last, announced that the Secretary of State for the Colonies had received the Palestine Deputation on Saturday, and then goes on to say, as from a correspondent:

We understand that the Colonial Office proposes setting up an administration in Palestine which will resemble closely the system of Crown Colony government in those Colonies which are in the first stage of representative government: that is to say, the High Commissioner, or Governor, will have autocratic powers, with the check only of acting with the advice of a Legislative Council, in which the majority of the members will be his nominees. It is a system of government which has marked the first stages of nearly all the British Self-governing Dominions, and which still exists in some of our Colonial possessions.

There are proposed, however, we believe, to meet the particular circumstances of Palestine, special safeguards for religious freedom and religious equality, and for the continuance of the jurisdiction of religious Courts—Moslem, Christian, and Jewish.

Such a Constitution, if it were proposed as a "first step" in self-government, and if it were prefaced by a full remedy of the existing grievances of the inhabitants of Palestine, would probably have some appeal to the fair-minded of the Moslem and Christian population. They might regret that it should be considered necessary to subject them to a period of tutelage under autocratic government, but if the government were British and were just, they might feel a confidence that during this period no grave wrong would be done to their country.

But, unfortunately, that is not the position. To-day the people of Palestine are having inflicted on their country the plantation of hordes of foreign Jews, chosen by an international Jewish organisation which is strongly suspected of close sympathy with the Bolshevist revolutionaries. The Palestinians have demanded that the British Government—which is to-day supporting that plantation of foreign Jews with armed force—should reverse its attitude or leave them with the power to reverse it for themselves. A Crown Colony government which would allow the present evils to exist but give them a mask of constitutionalism, obviously would leave them in a much worse state than before.

The *Daily Telegraph*, of Tuesday, said:

The draft constitution of Palestine has been handed by the Government both to the representatives of the Palestinian Arabs, now in London, and to the Zionists. It has been completed only after prolonged discussions between His Majesty's Government and the parties concerned, and will, it is hoped, form a possible basis for a reasonable agreement. There has been no question of going back upon the Balfour Declaration. The point the Government has had in view has been to ascertain what precisely was to be apprehended as a result of the carrying out of the Government policy, and, having ascertained this, to draw up a scheme that would provide the necessary safeguards . . .

The main point of the Government scheme is that, while the executive will remain in the hands of the High Commissioner for Palestine, there will be a Legislative Council, partly nominated and partly elected, so that the necessary constitutional safeguards will be provided. The High Commissioner will be at the top with powers to reserve certain matters for the decision of the Secretary of State, and the constitution as drafted is really a first step in the direction of representative Government."

Both in the elected and the nominated members of the Legislative Council the Arab population would have a majority.

The *Daily Telegraph* adds that Mr. Churchill will have a further interview with the Arab Delegation "and the Zionist Organisation may also have the opportunity of presenting their view on the Government proposals."

The *Times* however, in referring to the proposed Constitution, says that the draft has been drawn "only after prolonged discussions between His Majesty's Government and the parties concerned." Our contemporary continues:

There has been no question of going back on the Balfour Declaration. The point the Government has had in view has been to ascertain what precisely was to be apprehended as a result of the carrying out of its policy, and, having ascertained this, to draw up a scheme that would provide the necessary safeguards.

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The London Correspondent of the *Manchester Guardian* writes to that paper: The Colonial Office is now awaiting the comments from both parties interested—the Zionists and the Arab Delegation—on the draft Constitution for Palestine, which has been submitted to them in confidence. When these criticisms have been considered, the Constitution will be issued in Orders in Council.

What can be said now is that the Constitution is of the type that has been applied to many colonies. It gives a measure of self-government, and is a step towards a full representative system when the state of the country admits of it. There is to be a Legislative Council, partly nominated and partly elected. The High Commissioner retains control of the Executive, with the usual colonial arrangement by which certain matters are reserved for the Imperial Government.

The Constitution differs from the ordinary colonial type, of course, in that its provisions are governed in some important respects by the conditions laid down by the Mandate under which Palestine is to be administered. It is understood, for example, that provision will be made, as the covenant establishes, for appeal from the inhabitants to the League of Nations by machinery suited to the special circumstances of the country. The Constitution will also presumably settle the difficult question of the law of nationals under the Treaty of Sèvres, which of course is not ratified. It was laid down that all persons living in Palestine at the time of ratification were to become citizens of Palestine. There are obvious difficulties about such a hard-and-fast rule, for instance, British and foreign Jews who might happen to be in the country at that time would be in a dubious position. The whole question of the rules under which the nationality of the inhabitants is to be settled has been the subject of negotiations with the Government.

*** We refer our readers to our observations on these announcements in our Leading Notes.

Sir Herbert Samuel on Immigration.

Sir Herbert Samuel has sent the following message to Dr. Benston, the representative of the Board of Directors of the Keren Hayesod, who is shortly going to Mesopotamia and India in order to win the support of the Jewish Communities in those countries for the Palestine Foundation Fund.

High Commissioner's Office, Jerusalem,
12th December, 1921.

Dear Dr. Benston,

I desire to express my best wishes for the full success of your mission in Iraq and India.

The admission of Jewish immigrants into Palestine must depend upon the extent of the countries economic development: this in turn depends upon the funds that are forthcoming for the purpose. No less important is the cultural aspect of the Jewish National Home in Palestine, and for this also it is essential that adequate resources should be supplied. If the Jewish population of the world is ready to furnish the financial means, I am convinced that the energy and enthusiasm of the Jewish population of Palestine, and of those who will be added to them from other countries, will succeed in creating a Palestine of which we shall be all proud, in which all sections of the population will prosper, and in which Judaism will be free again to display those great qualities which made its greatness in ancient days.

Yours very truly,
HERBERT SAMUEL.

Lord Northcliffe in Palestine.

The *Times* correspondent in the Near East telegraphed to that paper from Jerusalem on Monday last:—

On reaching Gaza early this morning, Lord Northcliffe was aroused by a deputation of Moslems and Christians who urged that they were suffering ill-treatment at the hands of the British Government, and claimed that the chief appointments in the administration were being given to Jews. Lord Northcliffe asked for the names of officials so appointed, and showed that the statement in question was a great exaggeration.

On his arrival at Ludd, the heads of the Moslem and Christian communities urged Lord Northcliffe to make independent inquiries into the state of affairs in Palestine. He replied that he had undertaken to receive over a score of deputations representing all parties in the country, and that he was accompanied by the Correspondent of the *Times* in the Near East, who was making independent inquiries.

Owing to the indisposition of Sir Herbert Samuel, the High Commissioner of Palestine, Lord Northcliffe, who is staying at Government House, on the Mount of Olives, was entertained at luncheon and at dinner by Sir Wyndham Deedes, the Civil Secretary, and met the leading officials.

In the afternoon he drove in brilliant weather to the Jewish colony of Richon-le-Zion, where the famous Palestine wines are grown. Very large quantities of these were observed by Lord Northcliffe to be labelled for importation into the United States under special licence.

The President of the Colony in a speech, expressed the gratitude of the Jews for the protection accorded to them by the British people, and Lord Northcliffe replied that his personal opinion was that Palestine Zionists seemed inclined altogether to over-estimate the amount of interest taken by the British public in Zionism, and that he considered that the recent importation of undesirable Jews, Bolshevists and others, was the partial cause of the regrettable troubles with the Arabs, who resented the general situation.

Although the Arab population was approximately 700,000, while the Jews were about 70,000, Lord Northcliffe pointed out that on his previous visit to Palestine, before the arrival of the undesirable Jewish element, there was no friction between Moslems and Jews. He urged the exercise of tact, and advised that great care should be taken in the selection of suitable Jewish immigrants.

During the day Lord Northcliffe congratulated Mr. Ronald Storrs, the Governor of Jerusalem, on the immense improvement in the sanitation of the Holy City, which he had observed in the course of a visit to the Church of the Holy Sepulchre and to the Dome of the Rock in the Haram esh-Sherif (the "Temple Area").

The same correspondent telegraphed on Tuesday as follows:

This morning, Lord Northcliffe, who pointed out that he had come to Palestine in order to collect information from all sides, received the Grand Mufti of Jerusalem and other members of the newly-created Moslem Religious Council. In addressing him, the Grand Mufti drew attention to the bad effect produced in Palestine by the impression that has become prevalent that the Government was actively supporting Zionism. He laid emphasis upon the fact that the diffusion of the Arabic language and its religious importance in the Moslem world prevented other Moslem peoples, so many of whom were under the British rule, from being indifferent to the future of Palestine.

The representatives of the Moslem and Christian Association who followed spoke in even stronger terms, and expressed their fear that the continuation of the present policy would lead eventually to bloodshed, and the necessity for heavy military expenditure in Palestine.

The members of the Zionist Executive were also received by Lord Northcliffe. They defended the new Zionist colonists against the charges made by their opponents. They feared if the Zionist immigrants were all angels the local population would object to them on the ground that they had wings. In reply, Lord Northcliffe again drew attention to the extreme importance of carefully selecting such immigrants, and of exercising every care to prevent Moslem opinion throughout the world from being exasperated by any fresh grievances.

After visiting the Hospital of the Order of St. John of Jerusalem, and the principal newspaper offices, both Jewish and Arabic, Lord Northcliffe was the guest at luncheon of the Pro-Jerusalem Society, founded by Mr. Ronald Storrs, the Governor of Jerusalem, who welcomed him on behalf of the Society in a witty speech. In reply, the guest congratulated the

Society on the work it had already accomplished in preserving Jerusalem from desecration and vandalism, and in reviving the ancient local arts and crafts. He also announced his subscription of £100 to the funds of the Society.

After luncheon Lord Northcliffe visited St. George's English School, where he was received by the Bishop in Jerusalem, and later strolled along the newly opened "Rampart Walk," along the top of the walls of Jerusalem.

Speaking before a gathering of notables, which included the Grand Mufti, Mgr. Turian, the Armenian Patriarch of Jerusalem, representatives of the Latin and Orthodox Patriarchates, the Grand Rabbi, many prominent Zionists, and the Mayor of Jerusalem, Lord Northcliffe expressed regret that Palestine, which he had known years ago as a happy country, was now apparently decidedly less happy. He believed that the British public was imperfectly informed as to Palestinian feeling. For example, he had been approached by prominent "orthodox" Jews of the Ashkenazim, who expressed their profound discontent with the present Zionist methods both from a political and from a religious standpoint, yet the British public appeared to believe that every Jew in Palestine was an out-and-out Zionist. He hoped Palestine would not move too quickly, and concluded with a promise that the opinions of all sections of Palestinians would have fair and full hearing in his organs.

A leading missionary from the United States spoke highly of Sir Herbert Samuel's administration and of the great tolerance shown by the British authorities, and regretted that the newly arrived Jewish immigrants from Central Europe were often too anxious to flaunt the Balfour Declaration before Moslems, and were in general unnecessarily arrogant.

A cable received in London from Jerusalem says that among the first of the visits paid by Lord Northcliffe was one to the offices of the Hassolel Company, the publishers of the *Doar Hayom* and the *Palestine Weekly*. Accompanied by Mr. Ronald Storrs, the Governor, his Lordship inspected the modern composing and printing plant, and was greatly impressed by the up-to-date installation, which he highly commended. Lord Northcliffe conversed freely with the members of the editorial staffs and the work-people, and before leaving promised to present a large portrait of himself to the offices. He accorded a special interview to Mr. Ittamar Ben Avi, the Editor of the *Doar Hayom*.

Lord Northcliffe was accompanied on a visit to the Rishon-le-Zion colony by Mr. Norman Bentwich, the Legal Secretary. He has had interviews with Mr. M. Ussishkin and Dr. A. Ruppin, members of the Zionist Executive, as well as with Mr. David Yellin and Mr. H. Sache, the chief subject of discussion being immigration. The Chief Rabbi, Mr. Ussishkin, and Mr. Yellin were among those invited to the dinner given in honour of Lord Northcliffe at Government House.

TRANS-JORDANIA.

Palestine, in its issue of the 4th inst., printed an article on the still unsolved problem of Trans-Jordania and its intimate bearing upon the future of Palestine. The article ends:—

We fear that, as the situation is now developing, Trans-Jordania may drift insensibly into an independence which, despite the implications of the Mandate, will in effect make the Jordan a permanent frontier. That is a disaster which it is essential to avert. We do not suggest that Western Palestine and Trans-Jordania should be in all respects under the same administrative régime. Political and social conditions east and west of the Jordan are by no means identical, and it is perfectly reasonable that Trans-Jordania should have a form of government adapted to its peculiar needs. What is essential is that the definite settlement, now long overdue, should not be longer delayed and that there should be no subterranean attempt to let Trans-Jordania slip quietly away into detachment and anarchy to the irreparable disaster of Palestine as a whole.

ENGLISH ZIONIST FEDERATION.

A meeting of the Council was held last Monday at 77, Great Russell Street. Rabbi Dr. Samuel Daiches presided. There were also present:

The Rev. J. K. Goldbloom, and Messrs. I. Cohen, B.A., L. Eisen, P. Goodman, H. Hooberman, A. Howitt, S. J. Lampel, N. Lazarus, M. Levy, M. Myer, I. Passoff, J. Solomon, A. Tarlo, and Miss A. Orman, Acting Secretary.

The Council passed votes of condolence with Mr. F. S. Spiers on the death of his mother, and with Mr. M. Foner on the death of his son.

A memorandum was submitted by Dr. S. Brodetsky, dealing with the position of the movement in the provinces and the question of propaganda.

Mr. Israel Cohen was appointed to represent the Federation at the annual meeting of the Association of Jewish Friendly Societies.

Communications were read from the Executive of the Zionist Organisation dealing with immigration to Palestine.

A report was presented on the progress of the Keren Hayesod. It was also reported that almost all members of the Council had already assessed themselves Maaser for the current year.

A manifesto will be issued shortly to the affiliated bodies to institute the payment of Maaser to the Keren Hayesod, in accordance with the resolutions of the Congress.

It was agreed to congratulate Mr. Harry Sacher on his defence of the three Jews who had been accused of throwing bombs in the recent riots at Jerusalem, which had resulted in their acquittal by the Court of Appeal.

It was reported that the Propaganda and Organisation Committee had arranged for the issue of a booklet which will contain portraits of Jewish life and work in Palestine.—[COMMUNICATED]

JEWISH NATIONAL FUND.

In celebration of the twentieth anniversary of the formation of the Jewish National Fund, the East London Commission is arranging to hold a concert in aid of its funds at the Rivoli, E., on Sunday afternoon, March 19th. The following have consented to act as patrons: The Chief Rabbi, Dr. C. Weizmann, Sir Alfred Mond, M.P., Mr. J. D. Kiley, M.P., Sir Landon Ronald, and Lieut.-Com. J. M. Kenworthy, M.P. Arrangements are being made to provide an excellent programme. Prominent artists have promised to appear. In order to insure the success of the function the Organisation requests that all affiliated and other societies and organisations should refrain from making any other arrangements for that afternoon. Communications should be addressed to the Hon. Secretary, Mr. J. M. Schwartz, 4, Fulbourne Street, E. 1.

BAYSWATER.

The annual meeting of the Zionist Society will be held next Sunday, at half-past four, at 15, Kensington Park Road. The Rev. L. Geffen will preside. Dr. M. Schwartzman, of the Keren Hayesod, will deliver an address. Members and friends are invited.

EAST LONDON.

Under the auspices of the Young Judeans Society, a dance was held on Saturday at the St. George's Town Hall, and a "social" on Sunday, at 4, Fulbourne Street. The Misses F. Gold, Century, and Fox, and Messrs. Lipson, Davis, and Moonshine, contributed musical items at the "social."

A dance will be held at Australia House, on the 18th inst., under the auspices of the Young Zionist League. Tickets can be obtained at the club, or on application to Mr. L. Gelberg, 33, Homer Street, W.1. Twenty-five per cent. of the proceeds of the last "social" was sent to the Jewish National Fund.

STAMFORD HILL.

Last Sunday, Mr. A. Calmy lectured to the Zionist Society on "Political Problems in Palestine." Mr. S. Nyman presided. Miss F. Suser, Mrs. Liebster, Dr. Liebster, Messrs. M. Finkiestein, V. Shapira, Vivian, S. Newman, M.A., and the Chairman participated in the subsequent discussion. Next Sunday a lantern lecture will be given, showing Jewish life and work in Palestine to-day.

"EL HE'ATID."

The League of Palestinian Citizens of To-morrow—"El He'atid"—will hold a 15th Shebat "At Home" next Sunday at the residence of Mrs. M. Shalit, 41, Eton Avenue, N.W. 3. Members only invited.

COVENTRY.

Next Sunday, at six o'clock, a lecture on "The Zionist Ideal in Jewish History," will be delivered to the Literary and Zionist Society, by Mr. I. Goldberg, at the Synagogue Chambers.

EDINBURGH.

A lecture on "The Conquering Jew" was delivered by Mr. M. Marcus to the Zionist Club, last Sunday, in the Crown Hall, Lothian Street. Messrs. Casson, Levinson, Wittenberg, Price, and Harris participated in the subsequent discussion. Mr. B. Levinson moved, and Mr. A. Price seconded, a vote of thanks to the lecturer.

HULL.

A lantern lecture on "Jews in Far-off Lands" was delivered by Mr. Israel Cohen, B.A., last Sunday, to the Senior and Young Zionist Associations. A collection was made in aid of the Chaluzim. Rabbi L. Miller presided. Messrs. H. Goldstone and D. Parlow proposed and seconded respectively a vote of thanks to the lecturer.

MANCHESTER.

Under the auspices of the Literary Section of the Zionist Association, a lecture on "The Jewish Psychology in Relation to Zionism, will be delivered by Dr. J. Dulberg, J.P., at Zion Hall, next Sunday. The public are invited.

NORWICH.

Mr. S. Lipton, Secretary of the Keren Hayesod, visited Norwich last Sunday and gave a lantern lecture on "New Palestine." The Rev. I. Fabritz presided. Mr. Lipton made an appeal for the Keren Hayesod, which met with a good response. Messrs. A. King, S. H. Levene, M. Brenner, Geilman, Cyril Leveto and Miss Ecker and the Chairman promised their support in the work of the Keren Hayesod. Messrs. D. H. Harrison and S. H. Harrison helped to organise the collection in Yarmouth.

THE MIZRACHI MOVEMENT.

ANNUAL CONFERENCE.

The annual Mizrachi Conference, which will be held next Sunday and Monday, will be opened by Rabbi I. J. Yoffey, at the Talmud Torah Hall, Manchester. The President, the Chief Rabbi, will deliver an address. A report of the economic, political, colonisation, and educational situations in Eretz Yisrael will be given by Rabbi J. L. Fischman, of Eretz Yisrael.

A public meeting will be held on Sunday evening, and will be addressed by the Chief Rabbi, Rabbi J. L. Fischman, and other prominent Rabbis and lay leaders.

JUNIOR COUNCIL.

A meeting of the Council of the Junior Mizrachi Organisation was held last Thursday at the Hotel Central. Mr. Jacques Cohen, B.A., presided. Rabbi J. L. Fischmann, head of the Palestine Mizrachi, reported on the conditions in Palestine. He outlined the scheme by which the Junior Mizrachi in Palestine—the Mizrachi Hazair—had purchased large plots of land on the borders of the large towns (principally Jerusalem) which they were selling on the instalment plan to Junior Mizrachists at a price of £25 to £30 per plot of 12 acres. He urged support of the Mizrachi Hebrew journals—the *Hatzofeh* and the *Hatzair*. Miss Greenstein and Messrs. Jacques Cohen, B.A., Oster, and M. Cohen were elected to represent the Organisation at the forthcoming annual conference of the Mizrachi Centre in Manchester.

CENTRAL LONDON.

A reception, under the auspices of the Central London Mizrachi Society was held on Wednesday week, at Silberstein's Restaurant, 27, Whitechapel Road, in honour of Rabbi J. L. Fishman. Mr. Janus Cohen, B.A., presided. Mr. Chazan emphasised the great work which Rabbi Fishman had been doing for the Mizrachi in Eretz Yisrael, and as a member of the Zionist Actions Committee. Mr. S. Lehrman also spoke. Rabbi Fishman replied in Hebrew. He thanked the society for the honour they had accorded to him that evening. He, however, criticised the inactivity of the Mizrachi in this country. What were the Mizrachi doing when the Chaluzim in Palestine were literally starving? Mr. Jacques Cohen, B.A., proposed the toast of the "Mizrachi Movement and its leaders." Mr. S. Shoven seconded. The Rev. S. Gross, B.A., in responding, referred to the obstacles with which the Movement in this country had to contend. The Mizrachi Movement would play a great part in the life of Jewry in Eretz Yisrael and the Diaspora. He paid a tribute to the work of Mr. H. Newman, the Hon. Secretary of the society. Other speakers were Messrs. M. Cohen, N. Kaplan, H. Newman, L. Cohen, and the Chairman. The sum of £20 was handed to Rabbi Fishman for transmission to Eretz Yisrael. Master M. Moser contributed Hebrew songs.

DALSTON.

The Young Men's Mizrachi will hold a meeting in celebration of חשון תשמ"ב at 62, Colvestone Crescent, next Sunday, at seven o'clock. Non-members are invited.

EAST LONDON.

A lecture on "Achad Ha'am" was delivered last Sunday by Mr. Leon Simon, B.A. Mr. S. M. Leherman presided. Miss Lavin and Mr. Maurice Cohen participated in the subsequent discussion. Rabbi B. Vilner and Mr. N. Kaplin were elected delegates to the Mizrachi Conference in Manchester.

LEEDS.

Rabbi Hurwitz presided at a recent meeting. Mr. Crown, the Secretary, tendered his resignation, in consequence of shortly having to leave Leeds. The Chairman expressed his regret at losing so ardent a worker. It was decided to present Mr. Crown with an illuminated address, in appreciation of his services. Mr. H. Tagger was unanimously elected Hon. Secretary.

Jewish National News Items.

NINE THOUSAND immigrants entered Palestine in 1921.

AT the Mizrachi Conference at Warsaw considerable discussion was caused by the attacks of some of the Rabbis on the organisation for permitting women to sit together with Rabbis at one table. Rabbi Marck

defended the present procedure. The matter was referred to a Committee for further consideration.

OF three hundred and eighty immigrants who recently arrived at Haifa only three were not allowed to enter on account of the irregularity of their passports.

THE Rabbinate of Jerusalem made a strong appeal to the authorities not to compel Jewish employees to work in the Post Offices on Saturdays.

THE Jewish municipal bodies in Palestine will no longer be able to give permits to Russians from Soviet Russia to enter the country.

THE Arab organ, *El-Sabah*, advocates a boycott of Jewish trade.

THE Chaluzim training colony Mesilah Chadasha, near Constantinople, is making great progress.

THE military forces in Palestine will soon be placed under the control of the High Commissioner instead of the Commander of the Forces in Egypt.

THE representatives of the Jewish organisations in Constantinople have appealed to the High Commissioner to facilitate the passage of Jewish emigrants to Palestine.

CHIEF RABBI DR. CHAJES has formed a Committee in Vienna consisting of University authorities. The object of the Committee is to further the formation of the Jerusalem University.

A NEW organisation, bearing the name of *Abodah*, has been formed at Berlin under the direction of Dr. Klee, Dr. Jacobson, Herr Trietsch, and others, for the purpose of fostering practical work in Palestine.

DR. WILIENSKI, who is on a visit to Chile on behalf of the Keren Hayesod, was received by the President of the Republic.

THE American Zionist Organisation has approved of the scheme of sending from California young grape trees and other plants to Palestine for the purpose of experimenting with modern agricultural and gardening methods, which would enable Palestine to support a population of 5,000,000 people.

UNDER the title of *Yiddische Cajtung*, a weekly Zionist journal is now appearing at Marmaros (Rumania). The editor is Joseph Holder, a well-known Yiddish poet, whose poems were very much read in America, when he was the sub-editor of a Hebrew journal. Holder returned from America last autumn with a considerable fortune, a part of which he is devoting to Jewish charitable purposes and to his new paper.

THE centenary of Leon Pinsker was celebrated with great solemnity at Constantinople by the Eastern Zionist Federation. Delegates from all the Zionist Associations of the capital were present.

MR. N. I. ADLER delivered an illustrated lecture on "Palestine, Zionism and the British Mandate," at the Withington (Manchester) Baptist Church, last week. The Rev. J. Davies presided.

THE famous Russo-Jewish lawyer, Advocate Grusenberg, heads the new Keren Hayesod organisation in Berlin.

LARGE numbers of Chaluzim have arrived at Galatz. There are already a few thousand Ukrainian Jewish refugees in the city on the way to Palestine.

THE Palestine Government has opened a Labour Department. Mr. Albert Hyamson is one of the heads.

THE Arab agitators at Beyrout have developed a strong anti-Zionist movement.

THE Hebrew newspaper, the *Kuntres*, has reappeared after a suspension of six weeks.

THREE Yeshiboth in Jerusalem have obtained 50,000 dollars in accordance with the will of the late Mr. Machlenberg, of New Jersey (U.S.A.).

THE *Doar Hayom* (of Jerusalem) published a series of articles accusing the Palestine Zionist Executive of paying high salaries to its officials. The Executive replied that its expenses were in accordance with the Budget approved by the Congress, and that it was prepared to submit an account of the expenditure to the Palestine Jewish Constituent Assembly, which will meet this month.

AN Arab was sentenced at Jerusalem to imprisonment for five years for wounding a Jewish watchman at Rehoboth.

IN Archæological circles in America the colonisation of Palestine is regarded as a hindrance to the excavation work in the Holy Land.

Mr. J. H. Kann and the Zionist Organisation.

A CORRECTION.

From Mr. J. H. KANN.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—In your issue of 3rd inst., you refer to a statement that I made to a representative of the Jewish Press Bureau of Zurich. That the Zionist Organisation should establish and carry on a number of economic undertakings in Palestine, is, however, the contrary of what I said. The Zionist Organisation may do the propaganda, but it must leave to others, who have experience in financial and economic matters, the execution of the work.

If this had been the Zionist policy after Mr. Balfour's Declaration, we (the Jews, who are interested in Palestine), might already have had a strong Bank in Palestine, and we might have been well on the way towards having a decent harbour in Jaffa. Both Bank and Harbour are equally indispensable. Without them a development of Palestine is impossible.

May I add that I did not express the hope that after the settlement of the Mandate the Jews generally would subscribe towards Zionist funds. I mentioned in this connection the necessity of a Palestinian loan, which should provide the means for the sanitation of the country.

Yours faithfully,

J. H. KANN.

The Hague, February 6th.

BUY THE

JEWISH YEAR BOOK

PROVINCIAL NEWS.

NOTE.—Insertion of news cannot be secured unless it reaches the office early in the week. Delivery of reports of Sunday functions is requested not later than Tuesday.

MANCHESTER. [F.O.C.]

OLD HEBREW CONGREGATION.

A conference of representatives of Manchester Synagogues and Friendly Societies was held at Great Synagogue Chambers last Sunday, for the purpose of taking organised measures for contributing to the Princess Mary Fund. This fund is to be devoted to the nursing of the sick poor of Manchester and Salford. Mr. J. Jacobs, President of the Old Congregation, was in the chair. The conference heartily approved of the proposal that the Synagogues and Friendly Societies should support the Princess Mary Fund, and pledged itself to take active steps to obtain contributions.

JEWISH HOSPITAL.

The monthly meetings were held yesterday week. Mrs. Philip Quas-Cohen presided over the Board and House Committees and Mr. R. Barrow-Sicree at the finance meeting. The medical services rendered by the Hospital during the month under review were as follows:

In-patients in Hospital at beginning of month, 35; admitted during, 71; total number under treatment, 106; of whom were discharged cured, 44; relieved, 14; on other grounds, 17. Patients in Hospital at end of month, 32. The operations performed in the theatre numbered 34; and minor operations in the out patient and casualty departments 39. The attendances by old and new patients in these departments numbered 2,160. The number of radiographs taken in the X-Ray department was 10, and the patients treated numbered 17.

The house accounts, amounting to £660, were adopted. Among the donations received since the last meeting were: from Manchester United Synagogue, £4 4s., and Manchester Central Synagogue, £3 10s. 6d. It was resolved to purchase two dwelling houses conveniently approximate to the Hospital, which will give accommodation to the whole of the nursing staff of the Institution. Miss Bessie Goodson, M.B., Ch.B., has been appointed Resident Medical Officer for a period of six months.

UNIVERSITY OF MANCHESTER.

Yesterday week, Mr. Bertram B. Benas, B.A., LL.B., delivered a public lecture on "The British Mandate in Palestine," in the Arts Threatre of the University. The lecture was arranged by the University in conjunction with the Manchester Geographical Society and the Zionist Organisation. The Vice-Chancellor of the University, Sir Henry Miers, F.R.S., presided. Sir Henry, in opening the proceeding, made appreciative reference to the work of Dr. Weizmann, who had been for a long time an active member of the University, and to that of Professor Einstein, to whom they had the pleasure of extending an academic welcome on the occasion of his recent visit to England. The University was happy to afford the opportunity for gaining knowledge as to the Jewish National Movement and the British Mandate in Palestine. Mr. Benas at the outset referred to the close association of Manchester with the successful developments in Zionist activity which had made the Balfour Declaration the beginning of a new era. In the course of his lecture, he emphasised the continuity of the historical connection of the People of Israel with the Land of Israel. The establishment of the Zionist Organisation by Dr. Herzl was the means of making readily available the political instrumentalities which modern institutions provided for aiding the achievement of the age-long hope for the restoration to Jewry of its National Home. Once Jewish Nationhood was acknowledged, the rationality of a centre for that Nationhood could not be convincingly gainsaid. The whole trend of current reconstruction was in this respect in line with the encouraging parallels which history supplied. The lecturer concluded by replying to several of the points raised and statements made in the recent *Edinburgh Review* article, and said that Zionism sought to reconstitute the National Home of the Jewish people as a people—the Nationhood's entity—not to effect the resettlement in Palestine of the whole of Jewry as individuals, and these facts were emphasised with the greatest clearness by the Zionist spokesmen at the Peace Conference. If these facts were fully recognised, as they were by the Allied Plenipotentiaries in Conference, then much of the misunderstanding of Zionist aims prevalent in various quarters should be promptly and conclusively dispelled. Thanks were accorded to Mr. Benas for his lecture on the initiative of the Vice-Chancellor.

BOARD OF GUARDIANS.

The monthly meeting of the Board was held on Wednesday week. Mr. Harold L. Behrens, the President, was in the chair. The monthly reports were read and passed, showing that 218 cases had been relieved at a cost of £855 14s. 9d., against 197 cases, costing £878 18s. 9d. in the previous year. Forty-four loans for £490 were granted. The draft of the annual report was adopted. Col. Mandleberg, J.P., Messrs. Henry Cohen, M. I. Florentin, Councillor D. Gouldman, Hyman Jacobs, A. Lemberger, L. Letter and P. Lazarus were re-nominated for election as Guardians at the annual meeting to be held on the 26th March. The chairman reported particulars in connection with the benefit performance of "Madam Butterfly," arranged to take place at the Manchester Hippodrome on Sunday, March 12th.—[COMMUNICATED.]

JEWISH LADS' BRIGADE OLD BOYS ASSOCIATION.

In our issue of January 27th it was reported that, as the result of a dance, a number of donations were distributed among Manchester institutions by the Jewish Lads' Brigade. It was "The Old Boys' Association of the Brigade" under whose auspices the dance was held.

JEWS' BENEVOLENT SOCIETY.

The monthly meeting was held on Sunday last. Mr. A. S. Levy presided. Rabbi Shechter and the Rev. S. Isaacs, who had been co-opted on the Committee, were given a hearty welcome. The monthly report showed that loans to the amount of £74 were granted during January. Further loans to the amount of £39 were granted at the meeting. The proposed concert to be given by the Chazanim, which was announced last week, has been abandoned. The annual report states:

Loans have been granted to 250 applicants to the amount of £1,392, as compared with £696 the previous year. The annual and quarterly contributions as well as collections at parties and donations have been satisfactory. The Committee are grateful to Mr. John Levi, of Southport, for his gift of the ground rent of Levi House, and to Mr. and Mrs. S. Olsberg for their donation of £50 as

well as for their continued subscription of £2 for each wedding, twelve of which have taken place during the past year at Levi House. Meat and cash were supplied to 337 applicants at a cost of £159.

LITERARY SOCIETIES.

A concert and dance were held at the Maccabean Hall, Broughton Lane, last Saturday, under the auspices of the North Manchester Literary Society. The following artists contributed to the programme:—The Misses Z. Robinson, Y. Stein, and C. Lipshaw, and Messrs. C. Feldman, R. Gethic, and J. Waters. Mr. A. Rosenthal was the M.C. Next Sunday at seven o'clock, in the Synagogue Chambers, Bury New Road, Councillor A. Finestone will deliver an address on "Jews in the Baltic States." Members and friends are invited.

A meeting of the Withington Literary Society was held at the Synagogue Chambers last Sunday. Mr. S. Abouhab presided. Mr. S. P. Abrams, B.A. (of Leeds), delivered a lecture on "Credit Reform." Thanks were accorded to the lecturer on the motion of Mr. I. W. Goldberg, seconded by Mr. A. Abouhab.

LEEDS. [F.O.C.]

LORD MAYOR'S FUND.

At a meeting of the Sub-Committee held in the Town Hall last week, at which the Rev. Dr. J. Abelson, M.A., attended, the Lord Mayor pointed out that the appeal for the full £5,000 which was necessary for the building and equipment of the Princess Mary Infants' Ward had not met with adequate response. While Dr. J. Abelson, M.A., Mr. J. L. Lyttleton, and others are working assiduously for the cause, it is somewhat disappointing to find that the Jewish response has not been what one would have expected it to be. The community is therefore urgently appealed to for donations.

TALMUD TORAH.

The annual meeting of the Jewish Poor and Orphanage School (with which is amalgamated the Lovell Road Hebrew Classes), was held on Sunday at the Jewish Institute. Mr. L. Gottliffe, who presided, submitted the balance sheet which showed a total income of £2,820. The expenditure amounted to £2,795; £1,939 was disbursed in salaries; the deficit of £316 had been paid off, and £200 had been expended in the purchase of boots and clothing for the poor children. The Executive were congratulated on the satisfactory balance-sheet, which was unanimously adopted. Mr. L. Gottliffe announced that he was relinquishing the position of chairman, and could not accept re-election. Messrs. A. Frieze, H. M. Simans and others spoke in eulogistic terms of the valuable services rendered by Mr. Gottliffe to the Institution, and urged upon him to continue in office for another year.

Mr. Gottliffe said that he regretted he was unable to comply with the unanimous request of that meeting. He had definitely decided to retire from the Chairmanship, mainly because he wanted to devote all his time and energy to the building of a new Talmud Torah. The present building, he considered, was a disgrace to the Jewish community of Leeds. On the motion of Mr. M. Stross, seconded by Mr. D. I. Sandelson, O.B.E., thanks were accorded to Mr. Lask, headmaster, and the teaching staff. The following were elected: Messrs. M. Silman, Chairman; D. Newton, Vice-Chairman; M. Stross, Treasurer; A. Friedman, Hon. Secretary; L. Gottliffe, Chairman of the Building Committee; S. Hyman, S. H. Lyons, and M. Saipe, Auditors; and a Committee.

BOARD OF GUARDIANS.

The annual nomination meeting was held last Sunday at the Jewish Institute. Mr. V. Lightman, J.P., presided. Mr. H. Morris, Treasurer, said that he trusted only those gentlemen who were able to devote the necessary time to the charity would allow themselves to be nominated, as in consequence of the growing work which had to be done by the Executive, it was imperative that each member of the committee should do his utmost towards the work of the Board. The following were elected: Mr. V. Lightman, J.P., President; Mr. H. Morris, Treasurer; Rev. Dr. J. Abelson, M.A., Hon. Secretary; Messrs. M. Silman, J. Gillinson and M. Sclare, Auditors; Rev. M. Cohen, Messrs. H. Rayman, M. Saipe, J. M. Forster, P. S. Ellis, L. Fox, H. Rosenfield, M. Palestrant, L. Rosenberg, S. Abott, J. Porton, M. Isaacs, A. Cohen, J. Fox, and S. Gillinson, Committee.

JEWISH INSTITUTE.

A concert was given to the members last Saturday by Mr. Herman Darewski and his company, who were assisted by Messrs. J. Levi, H. Fisher, and S. Senior (members of the Institute). In moving a vote of thanks to Mr. Darewski, Messrs. J. Goldman and A. Baim drew attention to the fact that Mr. Darewski was an old member of the Institute. Mr. Darewski responded. Next Sunday a concert will be given by Mr. J. Hindle (Manager of the Theatre Royal). All the principal artists from the local theatres have promised to appear.

LIVERPOOL. [F.O.C.]

TRAVELLERS AID SOCIETY.

The Lord Mayor presided at the annual meeting held at the Town Hall. The Rev. S. Frampton, B.A., who was one of the principal speakers, took the opportunity of telling the audience—largely composed of non-Jewish citizens—something of the work of the Jewish Transmigrants' Aid Committee at the port. He said that Liverpool was one of the gateways of the world to many parts, and the Travellers Aid Society and similar organisations such as he had described were the sentinels at the door guarding those who passed through. After the meeting, Lady Nott-Bower, in the course of conversation, expressed her admiration for the work of the Jewish Association for the Protection of Girls and Women, with the organisation and leaders of which she was well acquainted.

THE REV. S. FRAMPTON ON THE PSALMS.

Preaching at the Prince's Road Synagogue, last Saturday, from the text: "If thine enemy be hungry, give him bread to eat" (Proverbs 25, xxii.), the Rev. S. Frampton referred to recent criticism on the 109th Psalm. He said that the Psalm did not mean all that critics thought it meant. It did not call for individual vengeance against an individual enemy. It was chiefly an outburst of fierce indignation against the enemy and persecutor of a nation, against a heartless tyrant responsible for the anguish and slaughter of innocent people; and the Psalm says no more than the shocked preacher referred to, probably felt and spoke in his fulminations against the ex-Kaiser. The best answer to it all was in the words of another non-Jewish Bible critic, this time a scholar and a student of the time and place of the composition of Bible literature. He rightly says:

To apply the rules of logic to the language of piety and poetry, or remorselessly to analyse the warm, rich life of Eastern imagery and passion is [illegible] sign of hopeless and fruitless exposition. You must know the circumstances in the midst of which those works were written, and you must enter with some sympathy into the warm, rich life of Eastern imagery.

JEWISH CENTRE.

The Commemorative lecture for 5682-1922 will be delivered next Sunday evening, at half-past six, at the Jewish Centre, 6, Princes Road. A paper entitled, "On the Proverbs of European Nations," by the late Mr. B. L. Benas, J.P., and delivered before the Literary and Philosophical Society of Liverpool in the year 1878, will be read by Mr. Bertram B. Benas, B.A., LL.B. Professor W. Lyon Blease, LL.M., Dean of the Faculty of Law and Professor of Law in the University of Liverpool, will preside.

FOUNTAINS ROAD SYNAGOGUE.

The annual Hospital Sunday Service was held on Sunday week. There was a large attendance. Mincha was read by the Rev. S. N. Levine. The Rev. M. Cohen (the Headmaster) preached the sermon. The collection realised £13.

LITERARY SOCIETY.

In consequence of indisposition, Mr. J. L. Paton, M.A. (of Manchester), who was to have lectured last Sunday at the Jewish Centre, was unable to journey to Liverpool. It is hoped to make arrangements for Mr. Paton to visit the Society later in the Session. The Rev. I. Freeman will deliver an address on "Traditional Synagogue Melody" (with vocal and instrumental illustrations), to the Society on Sunday, the 19th inst., at half-past six. Members' subscriptions should be sent to Mr. S. Serabski, 18, Bedford Street.

MEAT TRADE DISPUTE.

The Liverpool Jewish community has been greatly disturbed in consequence of the dispute between the slaughtermen and the wholesale butchers at the abattoirs and lairages in Liverpool and Birkenhead. While the general community can avail itself of the large stocks of imported meat, etc., the Jewish community is entirely dependent upon the fresh meat killed by the Liverpool Shochetim. The Shochetim, though not concerned in the dispute, refuse to cut cattle in opposition to the men involved. The Liverpool Board of Shecheta have decided to remain neutral in the matter of the dispute. The President (Rev. I. Raffalovich) on behalf of the Board, has interviewed the Lord Mayor, who kindly used his offices to support the Board in their efforts to effect a relaxation of the rigours of the strike, so far as the Jewish community is concerned. Negotiations with representatives of the men's Union were entered into when the peculiar circumstances of the Jewish case were placed before them. Unfortunately, all efforts to obtain a supply of meat were unsuccessful, the men's Union refusing to allow the Board facilities for the Shochetim to kill a few cattle for the needs of the community.—[COMMUNICATED.]

GLASGOW. [F.O.C.]

DR. WEIZMANN'S COMING VISIT.

Dr. Weizmann, who will be in Glasgow on Sunday and Monday next, will fulfil many functions and engagements. He will arrive on Sunday morning, and at 11.30 will receive delegates from all the Jewish institutions in the city in the Central Station Hotel. He will then be escorted to the South Portland Street Synagogue, where a short service will be held at midday. At four o'clock in the afternoon a reception will be held in the Grand Hotel by the Council and Members of the Garnethill Synagogue to meet the distinguished visitor. Dr. Weizmann will address a public meeting at half-past six in the City Halls, Candleriggs, at which Professor Glaister, of the Glasgow University, will preside. On Monday afternoon Dr. Weizmann will preside over a conference of Zionist workers in the Jewish National Institute, Elgin Street. Later in the afternoon he will be entertained by the Lord Provost and Magistrates of the City in the City Chambers. At seven o'clock in the evening Dr. Weizmann will be the guest of honour at a reception and dinner, which will be given under the auspices of the Keren Hayesod Committee, in the Grand Hotel, Charing Cross.

SOUTH PORTLAND STREET SYNAGOGUE.

The annual meeting was held last Sunday. Mr. Ellis Isaacs, M.B.E., presided. The balance-sheet was adopted.

BOARD OF GUARDIANS.

The monthly meeting of the Board was held last Sunday. Mr. Ben Strump presided. It was unanimously agreed, on the motion of the Treasurer, Mr. Maurice Bloch, J.P., that a grand bazaar or sale of work be held about the end of December in aid of all local Jewish charities. A report of the recent dance was given, and it was stated that it was a social success.

TALMUD TORAH.

At a meeting held last Sunday, with Mr. E. Isaacs, M.B.E., in the chair, Mr. Morris of the Beth Hasepher was elected headmaster of the Talmud Torah. The meeting was addressed by the President (Mr. Esterson), and Messrs. L. Daets and Langman, and Rabbis Atlas, Lurie, Balkin, Ezra and Rynes. It was agreed to purchase a suitable building for a school.

JEWISH LIBRARY.

A sale of work in aid of the Library was held last Saturday and Sunday. The sale was opened on the first evening by Councillor Rosslyn Mitchell, who congratulated the community on their efforts for the upkeep of the Library, and referred to the great value of Jewish literature. Mr. M. Kissenisky presided. On the motion of Mrs. S. Ginsberg, seconded by Mr. M. Abrahamson, thanks were accorded to Councillor Mitchell. Mr. M. Oisberg opened the sale on Sunday, and appealed for support of the institution. Thanks were accorded to him on the motion of Miss B. Whitberg, seconded by Mr. P. Cohen. The following assisted at the sale:

Mr. and Mrs. Bloom, Mr. and Mrs. Donne, Mr. and Mrs. Wolfson, the Misses R. Simons, D. Morris, L. Lyons, F. and M. Rubenstein, A. and F. Benjamin, L. Finestein, R. Silver, E. Dobbie, R. Hershfield, K. Morrison, M. Benjamin, L. Jessner, Lam, G. Feldman, A. Ancill, R. Morris, R. and M. Lyons, Freedman, Barr, Mulchasky, Messrs. A. Rose, Feldman, Simon, Marcusson, R. Jessner, I. Cohen, L. Levine, S. Stein, and Kreemerman. Miss B. Whitberg and Mr. M. Abrahamson were the convenors.

LITERARY SOCIETIES.

The annual dance of the Jewish Study Circle will be held in the Grand Hotel to-morrow. Tickets may be obtained from members of the Committee.

The Jewish Literary Society will hold its last musical evening next Sunday, at a quarter to seven, in the Masonic Halls. Selections will be

given by the Jewish Choral Society, under the conductorship of Mr. J. C. Samuel.

In memory of the late Mr. C. B. Mabon, who was one of its founders, the Jewish Literary Society has opened a fund for the erecting of a special railing round the deceased's grave.

There will be no meeting next Sunday at the Queen's Park Literary Society in consequence of the illness of the lecturer.

ACQUITTALS IN MURDER CHARGE.

The trial was concluded at Glasgow of Robert Hendry and Jessie McMillan, who were charged with the murder of Sarah Brookstein, a Jewess, in her house in Dennistoun last October. The jury returned a verdict of "not proven" in the case of Hendry, and found McMillan not guilty. Both prisoners were accordingly discharged.

BIRMINGHAM. [F.O.C.]

YOUNG MEN'S ASSOCIATION.

Last week's meeting of the Association was devoted to short papers on "The Merchant of Venice." The following contributed: Messrs. Bernhard Davis, Ackerman, H. Cave, M. Jacobs, and Shapiro. In the discussion which followed, Mr. E. Lawrence Levy gave a description of the various delineators of the character of Shylock during the last quarter of a century. Mr. P. C. Balcon presided.

Next Sunday, a ladies' evening will be held when short papers will be contributed on the subject of "My Favourite Hero, in Fact, Fiction or Fancy."

DUBLIN. [F.O.C.]

UNITED HEBREW CONGREGATION.

The annual meeting was held last Sunday. Dr. G. S. Wigoder presided. The report and balance-sheet were adopted. The Chairman expressed the hope that it would be possible to take immediate steps to proceed with the building of a new synagogue of which the community was in urgent need. Other speakers endorsed the remarks of the chairman. The following were elected: Messrs. Joseph Zlotover, President; W. A. Newman, Vice-President; W. Baigel, Treasurer; I. Bernstein, Hon. Secretary; M. Wigoder, N. Tolkin, W. Green, M. Isaacson, J. Simon, I. Baker, M. Sharp, G. Jackson, S. Levy, I. Kahn, and L. I. Gruson, Committee.

STUDENTS' UNION.

Under the auspices of the Union, a public meeting was held last Sunday at the Greenville Hall. Mr. A. J. Leventhal, B.A., read a paper entitled "Jews in Modern Art." Dr. Bethel Solomons, M.D., presided. The lecturer dealt with the contributions Jews had made to the plastic arts in modern times, and described, among others, the works of Antokolski, Epstein, Israels, S. J. Solomon, Simeon Solomon, Lilien, Pulichowski, Gluenstein, Oppenheim, and Chana Orloff. The lecturer held that there was no specific Jewish art. Thanks were accorded the lecturer, on the motion of Mr. M. Fisher, seconded by Mr. Vilensky. Messrs. J. Edelstein, B. Shiltman, M. H. Eliassoff, B.A., S. M. Abrahamson, and Miss Taylor also spoke. Thanks were accorded to the Chairman, on the motion of Dr. L. Abrahamson, seconded by Mr. J. Levitt.

GIRLS' CLUB.

Mrs. I. Briscoe read a paper on "Heine" at a meeting of the club. Mrs. A. Woolfson presided. Thanks were accorded to the lecturer on the motion of Miss E. Moiselle, seconded by Miss E. Levenston. Other speakers were Mrs. H. Shreider, Miss Rosefield, Mrs. Leventhal, Mrs. Engleman, and Miss Taylor (Cork), and Messrs. I. Schein, and S. W. Buchhalter. A musical programme followed, to which Mrs. Shreider and the Misses A. Rubinstein, Gurevitch and Baigel contributed.

TALMUD TORAH.

A dance will be held to-morrow at the Greenville Hall in aid of the Talmud Torah. Funds are wanted and the public's support is earnestly requested.

NEWPORT (Mon).

CONSECRATION OF NEW HEBREW SCHOOL.

[F.O.C.] NEWPORT.

The Newport Hebrew Congregation entered upon a new era in its history by the consecration and opening of the new schoolrooms and Institute which took place last Monday. The Mincha service was read by the Rev. A. Saadow, assisted by the choir, under the direction of Mr. A. Hyams, M.A. The Rev. J. B. Levy (formerly Reader of the Newport Synagogue) intoned Psalm 127 and part of Psalm 119.

DAYAN FELDMAN'S SERMON.

DAYAN A. FELDMAN preached the following sermon. Taking as his text:

"And Moses and Aaron were brought again unto Pharaoh: And he said unto them, Go, serve the Lord your God; but who are they that shall go? And Moses said: 'We will go with our young and with our old, with our sons and with our daughters!'" (Ex. 10, v. 8, 9).

The learned Dayan said:

It was a demand in the true Jewish spirit that Moses here made, and one, moreover, in full accord with the soundest principles of general education and human progress. Every country and State rightly regards the care and training of the children and youths, its future citizens, as of primary importance, as the very foundation of its development and strength. In the sphere of Religion the nurture of the young souls, the kindling of sentiment, the creation of a sense of reverence, the building up of a firm faith and noble practice is a matter of equal, if not greater moment. For the sympathy and adherence of the rising generation, the heart and mind of our children and our youths is the most vital element in ensuring a full and continuous service of God, and through it a worthy service of Humanity. Judaism has fully recognised this fact. It has placed the religious training of the young among its foremost conceptions and leading precepts. When Israel, at Sinai, vowed acceptance of the Divine Law, pictures a Rabbinic phantasy, when they first consecrated themselves as a religious world force, they sealed the sacred covenant by pledging the lives of the rising generation for Torah and Service. "Behold our children shall be our sureties." And day after day, and in the most solemn moments of our lives, when in the Shema prayer we proclaim the unity, the sovereignty, and the love of God, we recall at the same time the Divinely ordained duty to inculcate these truths and engender these feelings by precept and by practice in the coming generation. "And thou shalt teach them diligently unto thy children." But Judaism has made religious education not only an injunction but also an ideal. Through its teachings it has cast a halo of poetic sanctity around the subject of religious child training. אין העולם מתקיים אלא בהבל פיהם של תינוקות של בית רבן. The prattling of the children in the Jewish schoolhouse, say the Rabbis, generates a mystic force which not alone protects and renders Israel invulnerable, but also helps to secure the moral stability of the world. It transfuses the universe with a glowing splendour, it fills it with the radiance of the Divine presence—the light of the Shechina. The religious schoolmasters are, in the poetic imagery of our Sages, the surest custodians of a city, and the schoolchildren are the guarantees of its peace. וכל בניך למודי ה׳ ורב שלום בניך. The provision of a place of instruction must, therefore, according to Rabbinic conception, take precedence over the building of a place of worship; for

RELIGIOUS EDUCATION STANDS HIGHER THAN DIVINE SERVICE,

which it helps to vitalise and inspire. God loves the gates of the schoolhouse more than all the Temples of Jacob. How the Jewish people, throughout the ages, and in all circumstances, responded nobly to these sentiments engendered by their Faith, how they made religious education a vital part of their existence, forms one of our proudest national boasts. It is among the worthiest contributions which Israel has made to the world's civilisation. No sacrifice in the cause of Hebrew and religious instruction of the children has been too great for any Jewish parent or Jewish community, and the supremest of sacrifices rendered in that cause has been joyfully made, and even sanctified. For with his great and inspired teachers of old, the Jew felt that our children and youths are our Messiahs אל רנשי במשיחי; in them centre the highest hopes of parents; in their ideals lies the salvation of every congregation; with their aspirations are bound up the higher destinies of the Jewish people, in their lives is mirrored the future of mankind. Newport Jewry has remained loyal to this Jewish conception and has nobly striven to give it practical effect. The endeavour to maintain religious continuity in the congregation has been a praiseworthy local tradition. In the place of the fathers have arisen their children. הרת אבהיך יהיו בניך lovingly bearing the burdens of communal duty. The religious needs of young Jewry have been studied here with special devotion. The engagement of a headmaster to guide the young has taken precedence over the appointment of a Minister and preacher. Local effort has been concentrated upon the Classes more intently than upon the Synagogue. And the consecration to-day of this new schoolhouse and institute, reared mainly by local energy and local enthusiasm, is a tribute to the intensive Jewish spirit which has always animated this Congregation in regard to the training of the young. But we joyously and gratefully consecrate this new Beit of Torah, this centre of educational and social activity, not only as a monument of past effort, but also as a pledge of ever increasing future endeavour. We consecrate it in the firm hope that this new Congregational Institution will give a further impetus to the cause of Jewish education, and the development of Jewish life and Jewish ideals in our midst which will be a source of unstrespect to our whole world. Here, under brighter conditions and in more congenial surroundings, our children shall the more easily be taught of the Lord, imbued with a knowledge of our Faith, inspired with a love and reverence for what is good and noble and true. Here in the Recreation Rooms and Library our rising young will be supplied with facilities for pure and healthy physical recreation, afforded quiet companionship with the master minds of all ages, and induced by popular courses and personal sympathy to continue their study of our history and literature. Here will

(Continued on next page.)

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PROVINCIAL NEWS.—*Continued from previous page.*

be provided a place of assembly of social intercourse and intellectual comradeship for both young and old, and a meeting ground for congregational workers of this and the neighbouring town to take counsel together for the co-ordination, the strengthening, and extension of

JEWISH EDUCATION IN THE LARGE AREA OF SOUTH WALES

under the auspices of the Jewish War Memorial Scheme. It is a worthy undertaking, nobly conceived and nobly accomplished; great in its actualities, but greater still in its potentialities. And in order to develop this schoolhouse and institute to its fullest capacity, to constitute it an invigorating centre of Jewish life and idealism, it must command generous, continuous support. It must have not alone financial support, for in Rabbinic phraseology, "Without material provision there can be no adequate educational supplies," אם אין קמח אין תורה, but what is equally important, and even more vital still, it must command the personal and moral support of the older generation, and more particularly of the parents of the children and the youths who will frequent this consecrated place. And the parents' support must extend beyond the confines of this building. Religious school-teaching for our children, social club influence for our youths, in order to prove most effective and enduring, require the living example of the parents, the supplementary influence of the home. "Religious education which has not its complement in the home is not an adequate education," say our sages. The consecration of this schoolhouse and institute must therefore be accompanied by a reconsecration of our homes. With the dedication of this centre of Torah and education for our offspring, there must be a re-dedication of our own lives—a strengthening of our hearts and our minds. "And these words, which I command thee this day, shall be in thine own heart—and then thou shalt help to teach them diligently and effectively unto thy children." It is only when the old will march with and encourage the young, when to the enthusiasm of youth will be added the sympathy and counsel of age, and when both will be guided by the fiery pillar of Faith and Idealism, shall we make this new building a glorious gateway leading us, our children and all future generations to a full service of God, a worthy service of our people, a noble service of our fellow-men. And so we shall re-echo in deed the words of our text: "With our young and with our old, with our sons and with our daughters, we shall go to serve the Lord our God."

The sermon was followed by a prayer.

Mr. LESLIE JACOBS, Chairman of the Building Committee, extended a welcome to Dayan Feldman and Sir Robert and Lady Waley Cohen, and, on behalf of the congregation, asked Sir Robert to accept a silver key.

Sir ROBERT WALEY COHEN, in declaring the building open, referred to the sacrifices made in the Great War, and expressed the hope that the victory gained on the battlefield would be followed by the desirable moral victory. He paid a tribute to the Jewish community of Newport for the harmony and mutual co-operation that characterised all their undertakings, and congratulated them upon the consummation of their building scheme.

Mr. A. HYAMS, M.A., Headmaster of the Hebrew Classes, dedicated the "Nathan Harris" Memorial Hall. He outlined in eulogistic terms the career of the late Captain Nathan Leonard Harris, M.C., who had been a devoted pupil of the classes and a constant and sincere worshipper in the synagogue. The spirit, he said, of the late Captain would live long in the history of the Jewish community. His uprightness of character, integrity of soul, and charity of heart and mind, were a legacy which he bequeathed to the congregation. Mr. Hyams appealed to the members to try and emulate such an example of the virtuous life by selflessness in thought and action, by the patriotic discharge of their duties as citizens, by staunch adherence to Judaism, by the continuous study of Jewish Law, History, and Literature.

The tablet, unveiled by Mr. Lionel Harris (father of the deceased), bore the following inscription:

"Nathan Harris" Memorial Hall.—This hall is dedicated to the memory of the late Captain Nathan Harris, M.C., of the Royal Welsh Fusiliers, who made the supreme sacrifice in the Great War, on August 28th, 1918.

Two further tablets were unveiled—one in memory of the late Mr. and Mrs. Moses Solomon, and the other in memory of the late Private N. Jacobs, Worcester Regiment.

After an inspection of the buildings, tea was served.

Thanks were accorded to Dayan Feldman, Sir Robert and Lady Waley Cohen, and the Mayor of Newport, the last-named being presented with a leather-bound Singer's Prayer-Book. At intervals an orchestra, arranged by Mrs. H. D. Phillips, rendered musical selections.

BRADFORD.

Benjamin Copeland (59), labourer, pleaded guilty at Bradford to wandering abroad to beg alms, and to being an alien and failing to give notice of change of address. It was stated that the prisoner, a Russian Jew, had apparently left Nottingham on account of a maintenance order, under which he owed over £100. The Nottingham police had warrants out for his arrest. Copeland was given a nominal sentence of one day's imprisonment in order that the Nottingham police might be communicated with.

CAMBRIDGE.

Last Friday, representatives of the Oxford Adler Society were entertained by the Shechter Society in Cambridge. A joint debate was held on the subject: "That intermarriage is not undesirable." After the President, Mr. S. Levy-Simpson, had extended a welcome to the visitors, Mr. J. P. Phillips (Caius), opened the debate. Messrs. Mincovitch and Barnard (of Oxford) opposed. The following also spoke:—Dr. R. Salaman, Messrs. Franklin and Lipson (of Oxford). L. Billig, H. G. Wolfe, Dr. I. Abrahams, and Mr. Herbert Bentwich. The motion was defeated by a small majority.

CARDIFF.

The annual meeting of the Cathedral Road Synagogue was held last week. Mr. B. Jacobs, who presided, tendered his resignation, after a period of communal activity extending over twenty-five years. On the motion of Mr. H. Cohen, seconded by Mr. J. E. Rivlin, thanks were accorded to Mr. Jacobs for his services. It was decided to present Mr. Jacobs with an illuminated address and a testimonial. Mr. Rivlin, who has been Treasurer during the past two-and-a-half years, was unanimously elected President. He is one of the most popular members of the Community, is a Trustee of the Board of Guardians, President of the Board of Education, Board of Shechita, and Chevra Kadisha, and the representative of Cardiff on the Deputies of British Jews. He has also given much time to the fostering of Jewish National aspirations and to the needs of the poor. Mr. E. Blatberg was elected Treasurer. The report of the examination of the Hebrew Classes submitted by Dayan Feldman, reflects credit on the Headmaster, the Rev. H. Jerevitch, and the Rev. G. Grajowsky. Messrs. H. Cohen, J. Abrahamson, C. A. Barnett, and J. Levi were elected life members of the Council.

On the occasion of the Barmitzvah of their son Frank, Mr. and Mrs. Abraham Lewis entertained a large gathering at the Cardiff Jewish Institute last Sunday. Mr. Leo Joseph, J.P., presided. Among the guests were the Revs. H. Jerevitch and M. S. Simmons, B.A., Messrs. E. Williamson, President of the Order of Bnei Brith; W. Isaacs, President of the L.D.C. of the I.O.B.B.; Councillor G. B. Smith; Mr. J. E. Edmunds, late candidate as Labour M.P.; Alan E. Robson, Organising Secretary Trades and Labour Council; N. S. Burstein; J. E. Rivlin, President of the Cathedral Road Congregation; and I. Cohen, President of the Windsor Place Congregation. Mr. Lewis provided for the entertainment of his guests an excellent musical programme, which was highly appreciated.

At the Monmouthshire Quarter Sessions, Mr. Lewis L. Fine, J.P., was re-elected a Licensing Justice and Justice under the Lunacy Acts for the County of Monmouthshire.

Mr. Leo Joseph, J.P., was re-elected a Licensing Justice and Justice under the Lunacy Acts for the City of Cardiff, and also re-elected a Justice to the Juvenile Court and Probation Committee for the same County Borough.

Derby Hebrew Congregation Building Fund.

An Appeal.

From Messrs. S. I. LEVER (Chairman), and L. CALVERT (Treasurer).

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—The above Congregation, which was founded in 1898, has carried on its services during all these years in a small room totally unsuited for a place of worship. These premises have now been condemned by the local authorities, with the result that we have been compelled to find another place.

A building, which is situated in the best residential part of the town and suitable in every way for the requirements of the congregation, present and future, has been offered us.

During the twenty-two years the community has been in existence, it has always managed to be self-supporting, despite the fact that the twenty-five families comprising it are mostly working people.

In order to acquire the aforementioned freehold premises and make the necessary alterations thereto, the sum of £1,150 is required. Towards this amount, by dint of great personal sacrifice on the part of the members, the sum of £320 has been raised.

We now appeal to you most earnestly to further this good purpose by helping to the best of your ability.

There are nearly 100 children to be taught, and the nearest Congregation is eighteen miles away. From this it can be seen that it is absolutely necessary for immediate provision to be made for their religious instruction.

Yours faithfully,

S. I. LEVER.
L. CALVERT.

DONCASTER.

The Rev. Dr. J. Abelson, M.A. (of Leeds) delivered a lecture last Sunday, on "The Return of the Jews to England in the time of Cromwell." The lecturer narrated the story of the efforts of Menasseh Ben Israel to influence the then British Parliament in favour of the Jews' return. Councillor S. Morris presided.

EDINBURGH.

A lecture on "Supernatural Aspects of Shakespeare's Tragedies" was delivered last Sunday to the Jewish Literary Society, in Nelson's Institute, by Mr. Walter Watson, K.C. Mr. Victor H. Brown presided. Thanks were accorded to the lecturer, on the motion of Rabbi Dr. Salis Daiches, seconded by Mr. Sim Filost. Miss Lyons and Mr. M. Goodman participated in the subsequent discussion. Next Sunday evening an address will be delivered by Mr. Isaac Filost, J.P. On Sunday, the 5th inst., a musical and dramatic entertainment will be held, under the auspices of the society, in aid of the Ukrainian Relief Fund. Rabbi Dr. Salis Daiches will preside. Miss Ella Lyons is the organiser.

GRIMSBY.

At the monthly meeting of the brethren of the Earl of Yarborough Lodge (No. 2,770) of Freemasons, Wor. Bro. Isidore Abrahams, P.M., son of Alderman M. Abrahams, J.P., and the late Mrs. Abrahams, was presented with a silver salver on the occasion of his marriage to Miss Minnie Lightman (daughter of Mr. and Mrs. V. Lightman), of Leeds.

HULL.

The Taharah House at the Western Synagogue Burial Ground, the gift of Mr. James Hurwitz, was consecrated last week. Rabbi L. Wolfe and the Rev. I. Aarons officiated. The building, which is on the most hygienic lines, was designed by Mr. B. S. Jacobs, architect, and is the President of the above-named Synagogue.

Last Sunday, on the occasion of his silver wedding, a gold watch was presented to Mr. L. Rosenblum, in recognition of his nineteen years' service as Beadle of the Old Hebrew Congregation, by Messrs. L. Lusky and A. Sacsin. A gold wristlet watch was presented to Mrs. Rosenblum. Portraits of Mr. and Mrs. Rosenblum were given in yesterday's *Jewish World*.

LLANELLY.

The Hebrew Education Committee held its annual meeting last Sunday at Park Crescent Schoolrooms. Mr. B. Jacobs presided. Good progress was reported of the fifty pupils receiving Hebrew education. Mr. I. Lusky presented the balance-sheet, which was unanimously adopted. The following were elected: Messrs. B. Jacobs, Chairman; I. Lusky, Treasurer; H. Rubenstein, A. Brown, C. Cohen, L. Sacsin, I. Wolanski, H. Wyman, and S. Shapiro, Committee.

MARGATE.

The annual meeting of the congregation was held last week. Mr. H. Shaw presided. A vote of condolence was passed with the relatives of the late Mr. Edgar Stoel and the late Mr. Stanley Thomas. The following were elected: Messrs. H. Shaw, President; E. Ricardo, Vice-President; M. Black, Treasurer; A. Collins and J. Sokel, Joint Honorary Secretaries; Mrs. Amelia Collins, Messrs. N. Breskal, S. Hyam, D. Black, S. Fish, and R. Falbiglok, Committee. Thanks were accorded to the retiring officers.

The monthly meeting and social of the Jewish Ladies' Guild were held at the Synagogue Chambers last Sunday. Mrs. Collins presided. There was a large attendance. The following were elected on the Committee: Mesdames Sharkie, Ricardo, Barron, and D. Black.

MIDDLESBROUGH.

Mr. M. Marks presided last Sunday at a special meeting of the Congregation, when Mr. and Mrs. Jacob Levy were presented with an

address and a silver cup, in celebration of their golden wedding. The President referred to the charitable deeds of the recipients, who have resided in the town during the whole of their married life. Rabbi I. Epstein, B.A., the Wardens, and members of the Committee endorsed the remarks of the Pre-Hont. Mr. Levy responded.

At a representative meeting held last Sunday, it was unanimously decided to establish a beneveolent lending society to relieve the prevailing distress. Over £80 was subscribed. Mr. P. Simon and Rabbi Epstein were appointed to act as President and Hon. Secretary pro tem. respectively. A general meeting will be held next Sunday, for the purpose of putting the project into immediate operation.

Gratification is felt and expressed by the members of the community on the completion of the newly-erected Mikvah. The cost of the building, which has all the latest appliances, will amount to over £300. Subscribers are requested to forward their donations to the Treasurer, Rabbi I. Epstein, B.A.

NEWCASTLE.

A short play, entitled "Heads or Tails," was recently produced by Mr. Raymond Woolf in aid of the Jewish Board of Guardians. As a result the sum of £7 6s. 6d. was handed over to the charity. The following gave their services: The Misses Shields, Best, Hay, and Graves, and Messrs. R. Woolf, A. Kaumel, and H. Lindsay.

On the occasion of the marriage of Miss R. Kraut and Mr. W. Silver, a silver rose bowl was presented to them by Mr. I. Woolf, President, on behalf of the United Synagogue. Mr. M. Margolies presented the bride and bridegroom with a set of silver goblets on behalf of the Talmud Toran.

At the annual meeting of the Hebrew Higher Grade School Literary Society and Library, the following were elected: Masters A. Rosenzweig, President; G. Branskey, Treasurer; the Misses B. E. Rothfield, Recording Secretary; M. Levine, Financial Secretary; D. Lukes, Collector; and F. Branskey, Librarian. The report for the past year showed that a considerable number of Hebrew books and books of Jewish interest have been added to the library. The financial statement showed a balance in hand, thanks to a bazaar which had been organised by the Misses S. and F. Branskey, F. Jackson, and Master G. Branskey. The sum of ten shillings was voted to the Ukrainian Relief Fund.

A lantern lecture on "An Hour with Primitive Man," was given by Mr. R. Wallace, F.E.S., to the Literary Society. Mr. A. Mickler presided. A vote of thanks to the lecturer was proposed by Mr. I. Lipman, and seconded by Mr. E. Block.

A service was held last Sunday at the Synagogue, Leazes Park Road. The roll of honour erected in memory of the members and members' sons who served and fell in the war, was unveiled by 2nd-Lieut. H. V. Marks, M.C. The service was conducted by Rabbi J. Kyanski and the Rev. S. Franklin. A collection was made in aid of local medical charities.

PRESTON.

At a meeting of the Hebrew Congregation held last week, Mr. R. Sutill was unanimously elected Hon. Secretary. All communications should be addressed to him at 121, Lancaster Road.

SOUTHPORT.

Mr. D. B. Stanhill, B.Sc., F.I.C., delivered an address on "The Problem of Jewish Education," to the Literary and Social Club. Mr. A. E. Rose presided. At the close of the meeting, it was unanimously decided that, as a mark of the high esteem in which the late Miss Anita Markson was held by her colleagues, and in consideration of the desire to show the sincere sympathy of the members with the family, an "Anita Markson Memorial Fund" be inaugurated.

Last Sunday, Mr. P. Cohen addressed the members of the Literary Club on "His Experiences and Impressions of Palestine." Next Sunday, Mr. Barnett Cohen will give a concert.

SUNDERLAND.

Last Sunday, the annual meeting of the Villiers Street Synagogue was held at the Beth Hamedrash. Mr. D. Gillis, Treasurer, presented the balance-sheet, which showed a record income. The balance-sheet was adopted. The following were elected: Messrs. Sol Cohen, President; P. Rogson, Treasurer; L. Gillis, Hon. Secretary; H. Bloomberg, President of Talmud Torah; R. Bloomberg, Hon. Secretary; E. Mincovitch, President of Gemilath Chasodim; B. M. Joseph, Treasurer; L. Clark, S. A. Gillis, G. Levy, I. Gordon, A. J. Levine, H. Levenson, E. Cohen, L. S. Cohen, and R. Bloomberg, Committee. The retiring President, Mr. A. Jeffs, was elected Life Member of the Council.

Next Sunday, at eight o'clock, a debate will be held between Messrs. Jack Cohen and Isaac Gordon, on the subject: "Is Anti-Semitism on the Decline?" The Rev. A. Piaskow will preside.

SWANSEA.

Last Sunday, a Siyum of Tractate Kodushin, was held under the auspices of the Chevra Shass. Mr. S. Green, who presided, delivered a discourse. Rabbi Gorelick, the Rev. Mr. Litovitch, and Messrs. M. Fenn, N. Harrison, and S. Solomon took part in the subsequent discussion. Thanks were accorded to the Chairman and to Mr. S. Beckman, who was responsible for the arrangements, on the motion of Mr. B. Rabbiel.

WEST HARTLEPOOL.

At a meeting of the literary and debating society last week, a debate on "Miracles" took place between Mr. Harold Brody and the Rev. P. Chazan. Messrs. I. Bloom, E. Rabinowitz, and S. Kobert participated in the discussion. A vote of thanks was accorded to the speakers on the motion of Mr. H. Franks, seconded by Mr. I. Levy and supported by Mr. D. Levy.

"A Bogey in Every Bush."

From the Rev. A. COHEN, M.A.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—The letter of your correspondent "Mac," is a good illustration of the hypersensitiveness with which many Jews are afflicted. They pore every reference to the Jew in the Press under a microscope to look for the Bogey in hideous, and are so disappointed when it cannot be discovered that they must invent it. Dr. Gibbs ventured to attribute the Cockney mispronunciation of "Tower" for "Tabor" to the influence of Cockney and Polish Jews. "Mac," in his wrath, characterises this statement as "the utmost limit to which anti-Semitism can drive a person." This change of Jewish antipathy levelled against Dr. Gibbs is simply ludicrous to one, like myself, who is privileged to know the genial, broad-minded Master of Emmanuel. He is universally respected in Cambridge, and by none more than the Jewish members of his College who receive nothing but kindness and consideration at his hands.

Yours obediently,

A. COHEN.

38, Duchess Road, Edgbaston, Birmingham.

Jewish Friendly Societies.

Association of Jewish Friendly Societies.

ANNUAL CONFERENCE.—The Annual Conference of Delegates of the Affiliated Societies will be held on Sunday, at half past ten, at the Offices of the Order Achei Brith, 140, High Street, Shoreditch. Sir Stuart M. Samuel, Bart., will preside. Among the Resolutions on the Agenda are the following:—

1. That the most valuable services of Mr. M. Cash during his period of office as Chairman of the Executive Council of the Association and the Convalescent Home should be suitably recognised.

2. That having regard to the high scale of administrative expenses, Friendly Societies are recommended, in the interests of economy, to simplify the collection of members' contributions, to secure that scales should be drawn up clearly showing: (1) the contributions payable including the services of a collector; and (2) the contributions payable without the services of a collector.—(EXECUTIVE.)

That, in the opinion of this Conference, it is essential for the Association to take immediate steps to secure a Burial Ground to meet a great necessity, and thus alleviate the hardships that members and their families are put to at the present time.—(GRAND ORDER OF ISRAEL.)

That the Managing Committee of the Convalescent Home shall be vested in a Convalescent Home Committee consisting of delegates representing contributing Societies. The Committee shall be elected at the Annual Conference of the Association, and shall submit reports on the finances and administration of the Home direct to the Conference.—(Mr. H. S. SCHILDKRAUT.)

Achei Tov Society.

The society held its annual banquet and ball at the Portman Rooms on Tuesday week. Bro. J. H. Taylor, B.A., presided. The guests were Sir Stuart and Lady Samuel, Sir Robert and Lady Waley Cohen, Mr. and Mrs. S. H. Emanuel, and Mr. B. S. Straus, J.P.

In proposing the toast of "The Achei Tov Society," Mr. B. S. Straus described it as a model one, both from a social and financial point of view. Bro. J. H. Taylor, in responding, paid a tribute to the work of Bro. W. Eisenburg, the Vice-President, who was retiring from Office, and to Bro. M. Cohen, the Treasurer. The toast of "The Association of Jewish Friendly Societies" was given by Bro. S. Binderman.

Sir Stuart Samuel expressed his appreciation of the compliment paid to the Association, of which the Achei Tov Society was one of the most loyal supporters. The better organisation of the Jewish workers was a consummation greatly to be desired, and he would like to see the Friendly Society movement attain the strength and influence of the B'nai Brith in America.

Bro. Percy Cohen gave the toast of "The Visitors."

Sir Robert Waley Cohen, K.B.E., in responding, said that the Friendly Societies had been, and would continue to be, a strong force for good in communal affairs. He mentioned the exchange of views between the United Synagogue and the Association of Jewish Friendly Societies. They had not yet arrived at an agreement, but he was hopeful of accommodation between the two points of view in the long run. (Hear, hear.)

Mr. S. H. Emanuel, K.C., also responded. Bro. M. Pearl proposed the toast of "The Ladies," to which Miss Cole replied. Bro. M. Clapper gave "The Chairman."

Order Achei Brith and Shield of Abraham.

UNITED BROTHERHOOD LODGE, No. 44.—One of the best Installation meetings held under the auspices of the Order was that of the above-named Lodge at Delmonte Rooms, Great Alie Street, on Tuesday week. About two hundred members and visitors were present, including officers of several other Lodges in London and the provinces. A gold watch was presented to Bro. Moscow, in recognition of his services to the Lodge during several years as President. Bro. Moscow, in acknowledging the presentation, said that the Lodge, now the largest in the Order, had a membership of 480. The Grand President presented the Challenge Banner to the Lodge for having had the highest increase of members during the year.

Grand Order of Israel.

KING EDWARD VII. LODGE, No. 13 (EDINBURGH).—A general meeting was held recently to welcome Bro. Smith, Vice-Grand Master. Bro. E. Lucas, Noble Master, presided.

MANCHESTER LADIES' LODGE.—A meeting was held at the Sinai House, Cheetham Hill Road, for the purpose of forming a Ladies' Lodge. Bro. N. Robinson, Grand Trustee, presided. Eighty members joined.

DENSH MYER LODGE, No. 103.—A supper and dance will be held at Shearn's Restaurant, Tottenham Court Road, on Saturday, the 18th inst.

ON Sunday next, a social function will be held at the East Ham Town Hall, Barking Road, at half past six. Mr. J. Smith will deliver a lecture entitled "Jewish Emancipation." Mr. G. Jones, Noble Master, will preside. Sisters and Brothers of the Order, as well as the general public, are invited.

A MEETING of the Diamond Jubilee Divisional Lodge No. 78 will be held on Monday, the 20th inst.

Order Shield of David.

NOTTINGHAM LADIES' LODGE, No. 66.—The first installation of officers was held at the Victoria Hall. Bro. M. Appleby presided. Sister N. Rosenberg presented to Sister R. Jackson a scent-bottle, in appreciation of her services as Recording Secretary, and Bro. M. Appleby presented to Dr. A. J. Clarke a silver cigar-case, for his services as Honorary Medical Officer.

Order Achei Ameth.

SOUTHEND AND WESTCLIFF LODGE, No. 35.—Bro. Michaelson presided at the annual meeting. The balance-sheet showed funds amounting to £285. The Grand President, Bro. I. Nunes Vas, took the chair for the installation ceremony. Subsequently, a banquet was held at the Palace Hotel.

Independent Order of B'nai Brith.

JACOB LASKY LODGE, No. 27 (NOTTINGHAM).—The annual meeting and installation of officers took place at the Albert Hotel. The Grand President dealt at length with the proposed Amalgamation between the Order and the Order of Ancient Maccabeans. A ballot was taken, and resulted in a unanimous vote in favour of amalgamation.

NOTICE.

Full reports of all Jewish Friendly Society matters are now given in every Thursday's *Jewish World*, price 2d. Of all newsagents, or can be obtained direct of the Office, 2, Finsbury Square, E.C. 2.

Music and Drama.

At Wigmore Hall last week, Miss Mila Jaksen gave her first London recital. As a pupil, one might almost say a prodigy pupil, of Isador Epstein, this young player has been heard on many occasions and always to advantage. On this occasion the programme was framed to give ample opportunity for the young artist's ability to interpret the various compositions exactly as the composer intended them. No attempt was made to interpolate exaggerated effects or experiments with tempo and phrasing. The consequence was that Beethoven's "Appassionata" Sonata, and Schumann's "Faschungschwank" were played with a distinct appreciation of their contrast, while the execution and finish of the shorter, we will not say smaller works, such as "le Rossignol" of Liszt, Grieg's "Ballade" and the Chopin group, indicated a thorough grasp of her art. Miss Jaksen possesses musical temperament, allied with a facile technique. Her performance therefore was not only a triumph to her personality but another proof of the results obtained from tuition under a great master.

The piano was also in evidence in the joint recital given by Miss Chilton Griffin and Miss Eunice Westhead at Æolian Hall. Miss Jenny Hyman accompanied at the piano.

The outstanding vocal recital of the week was that of Miss Helen Henschel. A large and appreciative audience welcomed this clever singer, and the novelty of the artist filling the dual rôle of singer and accompanist, detracted in no way from the beauty of her interpretations.

The Delphic Amateur Society have added another success to their repertoire by their performance of "The Bear Leaders." Miss Dora Landau is to be specially congratulated.

Messrs. Rosenbloom Bros., of 14, Wellington Arcade, Glasgow, have published another of Mr. Jack E. Bennett's dance music compositions—a waltz, entitled "Hawaiian Memories." Mr. Bennett is a young musician-composer of some repute.

Many talented artists are appearing during this week at the London Coliseum. The famous tenor, Mr. John Coates, is at the top of the bill, followed by Mr. G. P. Huntley in an amusing sketch, entitled "Wall-papers." Miss Wish Wynne is another star, with many new songs in her repertoire. Others appearing on the programme are W. B. Robinson, the Canadian entertainer; Mr. and Mrs. Jack Carlton, dancers; Elsie Malvina, the Rigby Troupe, and Cole and Robbins.

The orchestra in the Grill Room of the Trocadero Restaurant has been strengthened by the engagement of Mr. and Miss Brighten, who belong to a Dutch family which for the past four generations, at least, has been associated with music and the theatre. A lady conductor of an orchestra consisting entirely of men, is now introduced to the London public for the first time. Miss Brighten's technique as a conductor and skill as a violinist ensure the respect of even the highest class orchestra. She puts remarkable energy into her work for a woman, and gets the best out of each individual instrumentalist under her control. While she is conducting, Mr. Brighten plays the first violin, varying this with performances on other instruments. Mr. Brighten introduces some startling movements into his conducting, yet is a musician to his finger-tips. One of the favourite "turns" is a xylophone duet by Mr. and Miss Brighten in their native Dutch costume. In Mr. and Miss Brighten the Trocadero have undoubtedly found an original entertainment.

The Only English Journal in Palestine.

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THE

PALESTINE WEEKLY

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TRADE UNIONS APPROACH THE CHIEF RABBI.

FROM OUR EAST END CORRESPONDENT.

Jewish Trade Unions have taken the somewhat unusual course of endeavouring to influence the Ecclesiastical Authorities to assist the strikers in the meat markets by the withdrawal of the Shochetim. A conference, at which a large number of Jewish Trade Unions were represented, was held in the course of the week, with the view of deciding their attitude towards the strike. The question of making representations to the Chief Rabbi was raised, and it was decided to send a deputation to him asking him to order the withdrawal of the Shochetim from those butchers where the strike was in progress.

It is stated that the Chief Rabbi was, as well as the other Ecclesiastical Authorities, sympathetically disposed towards the demands of the deputation, and promised to give the matter due consideration. According to one report some of the Shochetim have been withdrawn.

The very fact of Jewish Trade Unions making representations to the Ecclesiastical Authorities about trade disputes, and the sympathetic reception from the latter, denote a remarkable change in the attitude of representatives of Jewish labour towards the religious heads. In the past, Jewish labour invariably took up a hostile attitude towards the Ecclesiastical Authorities as well as to religious institutions in general. Matters, have, however, changed to such an extent that Jewish Trade Unions have now completely abandoned the notion that in order to be loyal to their class it was essential to fight the organised authority of the Jewish community. Indeed, there are Jews now occupying important positions in the Jewish Labour Movement, who are more or less religious. This was not possible in by-gone days, when many Jewish labour leaders were at the same time propagandists of Atheism.

Agudath Israel.

LONDON.—A general meeting of the East London Agudah was held last Sunday. Mr. W. Schiff presided. Rabbis Bloch, Zimmerman, Ferber, Baumberg, and others addressed the meeting. A resolution, pledging the support of the meeting to the Agudah ideal, was adopted. A number of new members were enrolled and an appeal for funds realised the sum of £20. Information concerning the Agudah may be obtained from the Secretary, 279, Whitechapel Road, E.1.

JERUSALEM.—The local Agudah has opened a special labour bureau in the offices of the Agudath Israel to which all Agudah Chaverim are directed for the purpose of obtaining employment. A Chalutzim Home has been opened in the Mea Shearim quarter, and evening Study Circles in Palestine topography, hygiene, and religious matters are held regularly. Arrangements are being made for the purchase of a large tract of land of over 750 Dunams, where an Agudah Farm-School will be opened.

ZURICH.—The Swiss Agudah Organisation decided at the last meeting of its General Council to open a special Palestine Centre. The Zurich Group has accepted the task of the formation of this Palestine Centre, which will occupy itself with all Agudah Palestine questions.

VILNA.—An appeal to orthodox Jews throughout the world has been issued by the Chief Rabbinate of Vilna. The appeal asks for the support of orthodox Jewry towards the Agudath Israel. The appeal is signed by over fifty of the greatest Rabbis of Lithuania, headed by the famous Rabbi C. Oser Grodsenski.

Society for Distribution of Jewish Literature.

A lecture on "The History of the Orthodox Spirit in the Several World Religions during the Past Century," was delivered last week at the Jewish Free Reading Room, by Dr. Charles Schiff. The lecturer said that religion was an essential in the make-up of each race; it was a biological necessity. The wane of orthodoxy was alarming. This evening Mr. Jacques Cohen, B.A., will lecture on "Isaiah."

Beth Hamedrash and Jewish Institute.

Last Friday evening Rabbi J. Davidson lectured on "Exile and Redemption." On Saturday evening an illustrated lecture on "The Empire's Commerce" was delivered by Major H. Hely-Pounds. The Rev. B. N. Michelson, B.A., presided. A concert was given on Sunday by the Institute Orchestra, under the direction of Mr. S. Bellafante. Vocal items were rendered by Miss Ella R. Frank, and Mr. Leon Haynes. To-morrow evening Mr. H. Bentwich will lecture on "The Administration of Justice in Palestine." Musical items will be rendered at half-past seven by the Beth Hamedrash Orchestra.

Home and Hospital for Incurables.

The annual ball promoted by the North-West London Aid Society was held on Wednesday week, and was a social and financial success. A substantial amount was realised, including £600, the proceeds of an auction conducted by Mr. J. Trevor, F.A.I. Mr. J. Joseph, the Chairman of the Ball Committee, announced that the new wing was now open. There were now 104 inmates. In view of the increased number of patients, an additional revenue of £2,000 per annum would be required. £2,500 must also be found this year for interior and exterior redecorating, which had not been carried out since before the war. Mrs. Ralph Spielmann provided the patients with a special tea and fruit on Friday, and on Sunday, Miss L. Motta provided them with refreshments.

Election of Guardians.

In connection with the triennial election of public guardians (which on the last occasion took place on a Saturday) representations have been made by the Whitechapel Board of Guardians to the London County Council that the Jewish community will be placed under great disadvantage if a Saturday be selected. The Guardians submit that the reasons for selecting a Saturday no longer exist, as, with the eight hours' day now generally in force, workers have time to vote on any week-day.

A Rothschild Gift to Old Folks.

Eleven persons, whose ages reached 839 years, attended the presentation at the top of a steep hill at Burcott (Bucks) of an oak seat for the old people to rest on. As each old man tried the seat, he received from Mr. J. R. Tarver, agent to Mrs. Leopold de Rothschild, some tobacco, a pipe, box of matches, and enough money to drink the health of the donors.

The Old Boys' Club.

"Is the Schadchan Necessary?" was the subject of a debate opened by Mr. H. M. Fisher, on Monday last, at a meeting of the debating

section. Miss V. Davis; Messrs. H. Sanders, J. Phillips, M. W. Sherer, E. Fingleston, J. Gunn, T. Levy, F. A. Renton, V. Karp, and H. Webber, took part in the discussion. An Inter-Club Indoor Tournament with the Jews' Free School Old Boys was held on Wednesday week, at the latter's club, and resulted in a victory for the Old Boys. The Old Boys' 1st Eleven beat the Berner Old Boys' 1st Eleven in the Football Match last Sunday by 3—2. At a recent race of the Harriers' Section Mr. Tappy Levy came in first, with Messrs J. Gunn and T. Levy second and third respectively. Practice runs are held on Mondays and Wednesdays. Under the auspices of the Social Section a dance will be held at Holborn Hall on the 18th inst. The annual club supper will be held on March 11th.

The J.A.T. Society.

The general meeting was held on Sunday. The Chairman reported on the activities of the Society, and presented the balance-sheet. The financial position was not as good as last year, due to a falling off in attendances at functions. The programme to the end of the season included three dances, concerts and lectures. A summer section will be arranged. The following were elected: Messrs. Frank J. Woolf, Chairman; Lew Waiters, Vice Chairman; B. Deitch, Treasurer; Alfred E. Kirk, Secretary, and Misses E. Speigel, E. Saffan, F. Mendoza, and Messrs. F. Price, B. Hart, and H. Regensberg, Committee. The Chairman thanked the Jewish Press for its assistance.

Chevra Tehillim Vemishmorim.

The annual meeting of the Society was held on Sunday at the Great Garden Street Synagogue Chambers. Mr. L. Plaskow presided. The Secretary (Mr. M. Hyams) submitted the annual balance-sheet, showing an income of £252, and expenditure £264. Five members died during the year, and twenty-seven Shiva benefits were paid, amounting to £111 8s. 6d. The balance-sheet was adopted, and thanks were accorded to the Auditors, whose report was also adopted. The following were elected: Messrs. L. Plaskow, President; M. Saperlitsky, Vice-President; L. Gollusky, Treasurer; L. Segalov and J. Rosenthal, Trustees; P. Silve, H. Torolofsky, and F. Plaskow, Wardens; A. Goldapper, M. Erbaum, and J. Levy, Auditors; M. Hyams, Secretary; M. Susser, Collector; and a Committee of twelve.

Talmud Torah for Girls.

A dance is to be held on April 1st at Princes' Galleries in aid of the Talmud Torah for Girls, Stepney Green, which aims at giving a sound Hebrew and Religious Education to girls of seven years and upwards. Hebrew is taught as a living language, and kindergarten methods are employed in the lower classes. There are 120 pupils, most of whom pay small fees. After twelve years of successful work, the Talmud Torah is compelled to raise additional funds to maintain the high standard which it has set as the pioneer in the application of modern methods in the religious education of Jewish girls.

Chevra Ben Zakkai.

The new Club rooms of the Society are nearing completion. At present Shiurim are held on Sabbaths and Sundays from 12 to 1 p.m. by Mr. O. Kahn, and on Mondays from 8.30 to 9.30 p.m. by Mr. Rashbass. Mr. M. Levy lectures every Wednesday from 8.30 to 9.30 p.m. on "The Week's Sedrah and Discussion of Problems of Modern Life." A Chess Circle is held every Tuesday evening. Clubs and Societies desirous of arranging tournaments should communicate with the Chess Captain, Mr. A. Felber, 128, Green Lanes, N.16.

News in Brief.

JEWS COLLEGE.—Sub-section (a) of the rider set forth in the report of the Council meeting in our issue of the 27th January, was passed in the following form: "The Council of the Jewish War Memorial intends as soon as opportunity offers, to make provision for Hebrew and Religious Education of a Secondary Grade."

WOODHOUSE HEBREW CLASSES.—Last Sunday the annual prize distribution was held. In the absence of Mrs. S. Beaumont, of Westcliff, Mr. Sidney Beaumont distributed the prizes. Nearly two hundred and fifty children attended and received refreshments from a small sum raised by the Managers. Thanks were accorded to Mr. Beaumont for presiding, and to the Superintendent and teachers.

ORGANISATION OF OBSERVANT TRADITIONAL JEWS.—Last week, at the Ramanian Synagogue, Mr. E. I. Spiers, M.A., delivered a sermon on the text, "But they hearkened not unto Moses for anguish of spirit and for cruel bondage." The Shepherd's Bush Synagogue has joined the Organisation.

NORWOOD OLD BOYS' ASSOCIATION.—A dance in aid of the funds of the Jews' Hospital and Orphan Asylum was held last Saturday evening. The function was a social and financial success. On the 19th inst., at half past three, the annual meeting of the Association will be held at the Institution, Norwood. Mr. Basil L. Q. Henriques, the President, will be in the chair.

NOTTING HILL ORPHAN AID SOCIETY.—The Rev. L. Geffen presided last Sunday at a general meeting held at 17, Kensington Park Road. During the past three years over £630 had been presented by the Society to the parent institution. The following were elected: The Rev. L. Geffen, President; Rabbi Newman, Messrs. A. B. Davis, and J. D. Wanner, Vice-Presidents; S. Gompel, Treasurer; and A. Goldman, Hon. Secretary.

GOLDERS GREEN JEWISH CIRCLE.—A successful ball was held on Saturday at the Portman Rooms, Baker Street. The President (the Rev. I. Livingstone), on behalf of the Circle, presented a silver salver, suitably inscribed, to Miss Chapman, who had for five years given the use of her rooms for the literary and social meetings of the Society.

HAMPSTEAD LITERARY SOCIETY.—Mrs. M. J. Landa delivered a lecture last Sunday on "The Triumph of Jewish Womanhood." Mr. M. J. Landa presided. The Rev. L. Geffen, Messrs. Holtz, Edelburg, and Black, and the Misses Cave and Chaikoff participated in the subsequent discussion. A vote of thanks to the lecturer and Chairman was proposed by the Rev. L. Geffen and seconded by Mr. J. K. Holtz.

CENTRAL JEWISH LITERARY SOCIETY.—Mr. J. Lewis, having been unable to fulfil his engagement last Monday, Mr. Shapiro gave an address on "Prohibition" in his stead. Messrs. Toff, Atkin, H. Regenasberg, A. Neufeld, and others took part in the discussion. Thanks were accorded to the lecturer on the motion of the Chairman (Mr. I. Berkov).

DALSTON SENIOR LITERARY SOCIETY.—An impromptu speech evening was held last Sunday. A concert followed at which the Misses S. Josephs, B. Stone and Mr. F. Landau gave their services. Next Sunday Miss R. Landau will open a discussion, "That a Universal Milieu of Religion is Desirable and Possible." Visitors are invited.

DALSTON JUNIOR LITERARY SOCIETY.—Last Saturday week, Dayan H. M. Lazarus, M.A., delivered an illustrated lecture on "The Alphabet: its Magic Spell." The Rev. S. Gross, B.A., presided. Last Saturday, Mr. Jacques Cohen, B.A., delivered a lecture on "The Step Child of the World." The Rev. S. Gross, B.A., presided.

EGERTON LITERARY SOCIETY.—Last week, a debate on "That the Censorship of Stage Cinema and Fiction Should be Abolished" was opened by Mr. D. S. Samuels. Mr. S. Michaels opposed. Other speakers were Miss S. Cohen and Messrs. F. J. Woolf (Chairman), Amstell, A. Perkoff, H. Weiss, and E. E. Natali. Next Sunday, a dance will be held at the Marcus Samuel Hall, and on Saturday, the 18th inst., there will be a dance at the Portman Rooms.

SOUTH HACKNEY LITERARY SOCIETY.—Last Sunday Mr. M. G. Liverman lectured on "The Jews and the League of Nations." Miss Nettie Adler, L.C.C., J.P., presided. Thanks were accorded to the lecturer on the motion of the Rev. S. Blachman, seconded by Mr. L. Cohen. Dr. S. Blackman and Mrs. Eiman moved and seconded respectively the vote of thanks to the Chairman. Next Sunday a dramatic performance will be given under the direction of Madame Warshaw.

STAMFORD HILL LITERARY SOCIETY.—A social and dance were held at the Marcus Samuel Hall last Sunday. Next Sunday at Fairfax Hall, Harringay, a dance will be held. Tickets may be obtained from Mr. H. Leaver, 467, Seven Sisters Road. Next Wednesday Mr. J. D. Kiley, M.P., will lecture on "Aliens."

STAMFORD HILL BOYS' LITERARY SOCIETY.—A mock trial was held at the Club last week, and took the form of a charge of treason against Mr. Kemp. The prisoner was defended by Mr. Henry Cohen, and the case for the Crown was conducted by Mr. L. De Jongh. The prisoner was found guilty. Mr. Hyman was the judge. The following also took part: Messrs. M. Toubkin, M. Brody, Cohen, and Feldman. Next week a games' competition will be held.

WALTHAMSTOW AND LEYTON LITERARY SOCIETY.—A dance was held last Sunday at the Classrooms, Boundary Road. Next Sunday at eight o'clock a concert will be given by "The Carones and Violets."

BERNER OLD BOYS' CLUB.—The annual "social" given by the Berner Old Girls' Guild to members of the Club was held last Saturday. To-morrow, at even o'clock, a carnival and ball will be held at the St. George's Town Hall. Next Monday, Mr. Frank Batten, the blind lecturer, will speak on "What a Blind Man Sees."

BRADY STREET LADS' CLUB.—A general meeting of the members was held recently, when medals and cups won during the past year were presented by Mrs. R. S. Makower. Mr. Algernon Lesser presided. The report of the Club's progress, submitted by the Hon. Secretary, showed that the Club was attaining its former high standard. The Club achieved another success by winning the "Old Boys'" Cup for the three miles Novices' Race.

ESSEX JEWISH LITERARY CLUB.—Dances are held at Earlham Hall, Earlham Grove, where intending members can enrol. The next literary meeting will be held on Sunday, and there will be a dance at Earlham Hall next Thursday.

HAGODOL SOCIAL CLUB.—A dance will be held on the 18th inst., at the Cannon Street Hotel (Large Hall). Tickets may be obtained from Mr. Harry Green, Jewish Institute, Mulberry Street, E. 1.

JEWS' FREE SCHOOL OLD BOYS' CLUB.—Last Sunday, the first eleven football team played a match against the Hagodol team. The result was a win for the Free School by 5—3. C. Goldstone (2), S. Simler, S. Blostein, and A. Rosenberg scored for the winners, and S. Cohen (2), and H. Rosen for the losers. On the same afternoon, the Free School second eleven beat Christian Street Old Boys' team by 8—1. Next Sunday, a dance will be held in the School, and on the 19th inst. a smoking concert will be held.

MILE END JUNION OLD GIRLS' CLUB.—A "social" was held last Monday at the Dempsey Street School, the Club's headquarters. Over one hundred boys and girls were present. The Club has been formed under the auspices of the After-Care Committee, and is carried on by members of the Princess of Wales Lodge O.A.B. and S.A. There are Classes for millinery, dressmaking, singing, elocution, etc. Sisters Cissie Abrahams, Past President, S. Bloom, N. Pearlmutter, L. Goldkiang, and R. Da Costa, are doing good work on behalf of the Club.

NOTTING HILL LADS' CLUB.—The current number of the Club's magazine "The Nott-Ouel," contains a letter on the subject of "Religion." The writer emphasises the need for a greater appreciation of Sabbath observance among Club boys. Mention is made in the magazine of the increased membership of the library and of the continued success of the football team.

LONDON SESSIONS ACQUITTAL.—Stated to be well known in East End street markets, Lazarus Cohen, 20, dealer, was acquitted on Wednesday at the London Sessions of a charge of stealing fifteen gross of tins of dentifrice, and he was discharged.

300,000,000 NATIONAL SAVINGS CERTIFICATES.—The National Savings Committee notify that the number of Savings Certificates sold during the week ended January 28th was 1,880,284, bringing the total number sold to 301,084,647.

MAJOR HENRY LYON, V.D. (Councillor) was presented to the Duke of York on the occasion of His Royal Highness's visit to Highbury on Saturday last.

MR. SAMPSON FREEDMAN attended as special delegate of the Chatham Congregation the Conference for the revision of the Constitution of the Deputies of British Jews held last week.

MR. MORLEY DAINOW, B.Sc., proposed the toast of "The Association" at the third annual dinner of the A.H.Q. (India) Association, held last Saturday. At the Golders Green Ethical Church, next Sunday at half-past six, Mr. Dainow will deliver an address on "Psychology and Life."

THE MAIDA VALE CHESS CLUB has been reopened. Old members and visitors are invited to the meetings which are held on Monday evenings from eight till eleven, at 118, Sutherland Avenue.

THE CHELSEA HOSPITAL FOR WOMEN has received a grant of £400 from the Trustees of the Zunz Bequest in support of their "Annie Zunz" Wards.

ON THE OCCASION of the engagement of Mr. Frank Cohen (of Wallasey) to Miss Sarah Daichovsky, the parents donated to the Brick Lane Talmud Torah the sum of £8 1s. 3d.

Young Israel.

NOTICE.—All communications in connection with "Auntie's Chat" column must be addressed to "AUNTIE," "Jewish Chronicle" Office, 2, Finsbury Square, London, E.C. 2. All other communications must be addressed to THE EDITOR, "Jewish Chronicle," 2, Finsbury Square, London, E.C. 2.

A "YOUNG ISRAEL" COT.

IMPORTANT ANNOUNCEMENT.

The proposal to start a fund for the endowment of a "Young Israel" Cot at the London Jewish Hospital has been received with so much enthusiasm that the fund is to be started forthwith. The sum of £500 will be required, but the Hospital authorities have agreed tentatively to name the cot when the first £100 is received, on the understanding that when the full sum is subscribed the name will become permanent. "Auntie" hopes that the League will generously support this great work.

AUNTIE'S CHAT.

The riddle which I set you last week has occasioned no little excitement and curiosity, and as I anticipated, has puzzled you all very much. Well, you will not have to wait very long for the solution, though that tantalising Editor of ours will not tell even me the exact date. "Keep the League agog," he says, and I thought he was talking about a synagogue, but he wasn't. You are all agog, are you not?

OUR DEBATE.

Now to return to the debate. Last week we had the views of two nephews. It is the turn of the ladies. Jennie Gafan, of Bolton, says that her experience of a small town is that in consequence of the absence of many Jewish activities there is a tendency to neglect religion. Thus in Bolton they cannot always get Minyan, and so the value of congregational worship is lost. On the other hand, Jennie thinks that the best personal religion is that which is cultivated in solitude without outside distractions, and she suggests "the less environment the better."

NON-JEWISH SURROUNDINGS.

Rachel Sifvin, of Dalston, writes:

DEAR AUNTIE,—The theme of our debate is one which often sets a person thinking. Candidly, from my own point of view, environment has very little or no effect upon religion, for all depends upon the individual concerned. Why should environment have far-reaching effects? Is it not up to every Jew and Jewess to have a steady resolution and discrimination between right and wrong, between the hidden and the forbidden? True, every Jew or Jewess exhibits a happier feeling when among his or her own people; there is something among our race which makes us long to seek conversation with our co-religionists, a happier feeling when going into the street and seeing the countenance of the Israelite, but although this is a measure brings happiness to us it does not necessarily mean to say that when away from our own people we are to assimilate to the new environment. When the Jew is among non-Jewish surroundings there is all the more reason for him openly to assert his Judaism, and I feel confident that at all times, whether in London or any country, and possessed of the true Jewish feeling, he has nothing to fear from the contamination of a non-Jewish atmosphere, for does not his idealism go with him?—Yours sincerely,

RACHEL SIFKIN.

"CAPTAIN OF HER SOUL."

Another capital letter comes from Rebecca Fineberg, of Liverpool, who writes:

DEAR AUNTIE,—Every thinking individual has, in the course of his life, qualms concerning Religion versus Environment. More so, we Jews and Jewesses. Living in a land where one is confronted at every turn with alien ways and creeds, one is apt to be swayed and perhaps from necessity grow lax in the régime accorded by the Mosaic Law. Stella, however, must remember that she is captain of her own soul, and it is always up to one's self in what manner we govern our lives and carry out our daily existence. One has but to look up the history of our nation to see how, despite much greater obstacles than we of this century meet, our people still flourish, a symbol of God's promise, as His chosen people. How can we sing the Lord's Song in a strange land, was asked many centuries ago, and it will continue to be asked until the children of Israel are gathered unto the land of their forefathers.—Yours very sincerely,

REBECCA FINEBERG.

AUNTIE'S LETTER BOX.

Arnold Littman, Mildmay Park.—A hearty welcome to you. My best thanks for the gift.

Clara Schofield, Huddersfield.—I trust that the dress was a great success. Thank you very much for the enclosure.

Arthur Solomon, Liscard.—Welcome to the League. Are you too young to write a letter?

Sam Silber, Pretoria.—It gives me much pleasure to welcome another South African nephew to the League. Many thanks for the donation.

Maurice Sanders, Bethnal Green.—A hearty welcome to you.

Jack Segal, Edgware Road.—Welcome to the League. I am very grateful to you for the postal order.

Hannah Schmulian, Bournemouth.—I am glad to learn that you admire the certificate, and hope that you will soon have an answer to your request.

Keme Tanchan, Bristol.—A hearty welcome to you. You are not the only one. Thank you so much for the contribution.

Myer Wolfson, Liverpool.—I am glad to enrol you as a nephew.

YOUNG ISRAEL CHILDREN'S LEAGUE.

MEMBERSHIP APPLICATION COUPON.

Name.....

Address.....

.....

February 10th, 1922

Eileen Weinberger, Hampstead.—You are very welcome. My sincere thanks to you for the stamps.

Anonymous, Hampstead.—Very many thanks for your contribution towards the Old People's Comfort Fund.

Myer Adelson, Cape Province.—A hearty welcome to you. I am glad that you admired the sentiments expressed by Benjamin Kaff. Many thanks for your donation.

Anonymous.—Your gifts are much appreciated.

Mrs. Blythe, Season Cards.—It is the rule of the office, so I was not consulted. I am sorry that the children were disappointed.

Max Zeligman, Jerusalem, writes:

DEAR AUNTIE,—I regret that such a long time must elapse before I can reply to any letters, but my justification is the slow mail and the fact that the Jewish CHRONICLE reaches me a fortnight after its issue. I am very grateful to Cousin Bergin for affording me the opportunity of enlarging upon my previous letter. Might I, however, suggest to Cousin Bergin that his first question "By what method do I propose to teach the whole world good ideas," is quite unnecessary, seeing that it is answered by the latter part of my contentions in my last letter, viz., "From childhood up to be taught by their teachers and preachers that all man is at one, with one God and one aim, etc." But taking his question literally, I would say that I emphatically deny having had the intention of personally and alone teaching the whole world good ideas. I do not even admit having the capacity to do so, even if I had such intention. Such teaching is, and has been, the work of many and far greater men than I, for many years past. With regard to Cousin Bergin's second question, viz., "How can the teachers of the world teach one thing when they themselves differ in opinions," I would like to submit a practical answer. But before doing so I would ask the following question: "Is it right that the political or religious opinions of a teacher be allowed to influence the method in which a doctrine is taught?" It seems to me that of all professions that of the teacher is the most important. It appears to me most extraordinary that people of other professions, not so important and valuable as that of the teaching profession, should be bound by certain obligations if they do not conform to which they are not allowed to practise. Take two examples, those of a doctor and a ship's master. These are men that have to conform to regulations imposed upon them by a controlling body, or must not practise. Yet who will deny that the teacher's work is more important than either the doctor's or the ship's master's? A teacher is in control of large numbers of people at a time when his work has the most lasting results, and he is not bound by such obligations as a doctor or a ship's master. When the wrong that this illustrates is righted then we shall have the solution to the problem that Cousin Bergin has propounded to me. When the same evolution of thought takes places in regard to the teaching profession as has brought about the formation of controlling authorities in the other [illegible] authority. Then questions of opinions do not arise. The young mind all over the world will then be taught the sane doctrine, and not as to-day power, competition, greed and hatred and suspicion, but peace and good-will towards all men. Then also the world-wide danger of anti-Semitism would disappear entirely.—Yours very sincerely,

MAX ZELIGMAN.

I did hope to hear something about your new life.

GIFTS TO AUNTIE'S FUNDS.

LONDON JEWISH HOSPITAL CONVALESCENT CHILDREN'S FUND.—S. Finkelstein, 2s. 6d.; Rachel Valley, 1s. 6d.

STANLEY CHILDREN'S OF TYRANT.—Karin Bloom, 1s.; Eva Bloom, 1s.; Eileen and Olga Edelsten, 2s.; Bessie Hadin, 1s.

STANLEY CHILDREN'S OF EASTERN GALICIA.—Eileen and Olga Edelsten, 2s.; Maurice Hankewich, 1s.

TREASURER'S FUND.—Gerald Levenstal, 2s. 6d.

OLD PEOPLE'S COMFORT FUND.—Karin Bloom, 1s.; Eva Bloom, 1s.

JEWISH BOARDS MILK FUND.—Eva Bloom, 6d.; Karin Bloom, 6d.; Olga and Eileen Edelsten, 1s.; Bernadine Potts, 1s.

NEW MEMBERS OF THE LEAGUE.

Lionel Abrahams, 92, Greenroff Gardens, N.W.6.

Meta Bloom, "Fairmeadow," Alaska, U.S.A.

Solomon Goodman, 16, Hardinge Street, Stepney, E. 1.

Annie Grossman, 51, Campbill Avenue, Langside, Glasgow.

COMPETITION.

This competition should appeal to you all, and I expect a large number of entries.

SENIORS.

A prize will be awarded for the best Jewish allegory (original preferred).

JUNIORS.

A prize will be awarded for the best verse from the Bible descriptive of the Jew.

RULES.

[Non-observance of these rules will disqualify.]

1. Entrants must be members of the League, juniors under 13.
2. Entries must be the unaided work of competitors.
3. All entries must be written on one side of the paper, quite separate from letters to "Auntie."
4. Entries must be received on or before February 28th (extension for colonial and foreign entries).

HOW TO JOIN THE LEAGUE.

Members of the "Young Israel" League undertake "TO UPHOLD AND PROMOTE, BOTH PUBLICLY AND PRIVATELY, THE BEST TRADITIONS OF JUDAISM AND THE JEWISH PEOPLE." To join the League, fill in your name and address on the coupon to be found in each issue of "Young Israel" and send it to "AUNTIE." New members receive a beautifully illuminated certificate.

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